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MISCELLANEOUS

NOTES AND QUERIES

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Prometheus.

Protogonos.

Palingenesis.

* * *

PREFACE.

The wheels of times have again completed a revolution, and to one and all the past year has been a remarkable one, both in a mental and physical point of view. All nations of the earth have met at an important center in the American nation and paid their respects to each other and become better acquainted. This is one of the greatest events in the history of the whole world, a step toward peace with all nations. Literature has been extended in all its departments, and mankind are becoming more and more enlightened and intelligent.

Bryant says: "Knowledge is the material with which Genius builds her fabrics. The greater its abundance, the more power is required to dispose it into order and beauty, but the more vast and magnificent will be the structure."

Knowledge is just like the sun in the heavens, inviting us to noble deeds, and lighting our path.

Every department of trade, art, science, language, commerce, etc., has its organ and exponent. But we know of but one periodical on this continent that at present has the field to receive and answer such question that will always arise in all classes of literature, and that is NOTES AND QUERIES. It has maintained the even tenor of its way for eleven years, and is ready to commence its twelfth volume for 1894. We doubt if there is in existence another such series of volumes, containing such a variety of subjects of so peculiar a nature.

The index to this volume like its predesessors shows a very large range of subjects that have been mentioned, discussed and enlarged upon. And yet our stock awaiting is even now large. Future volumes will contain much that has scarcely been mentioned heretofore. The first twelve-month volumes were less than two hundred pages each, while this last annual volume numbers three hundred pages.

We hope at the close of the next volume to publish a complete inpex to the then twelve volumes.

Our kind thanks are hereby expressed to our many contributors and patrons, many of whom have continued from the first volume.

S. C. & L. M. GOULD, Publishers.

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MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

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"Kuh is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. JANUARY, 1893. No. 1.

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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*Time and Space are but inverse measures of the Force of the Soul.*"
—RALPH WALDO EMERSON.

VOL. XI. JANUARY, 1893. No. 1.

Derivation of the Word Mason.

The search for the etymology or derivation of the word *Mason* has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus a writer in the *European Magazine*, for February, 1792, who signs his name as GEORGE DRAKE, lieutenant of marines, attempts to trace the Masons to the Druids, and derives *Mason* from *May's on*, *May's* being in reference to *May-day*, the great festival of the Druids, and *on* meaning *men*, as in the French *on dit*, for *homme dit*. According to this, *May's on* therefore means the *Men of May*. But this idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on "The Way to Things in Words," and on "The Real Secret of Freemasons."

Hutchinson, in his search for a derivation, seems to have been perplexed with a variety of roots that presented themselves, and being inclined to believe that the name of *Mason* "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects," looks for the root in the Greek tongue. Thus he thinks that *Mason* may come from *Mao Saon*, *Mao Soon*, "I seek salvation," or from *Mystes*, "an initiate"; and that *Masonry* is only a corruption of the Greek word *Mesouraneo*, "I am in the midst of heaven"; or from *Mazourouth*, "Mazzaroth," a constellation mentioned by Job (XXXVIII, 32), translated "the twelve signs" in the margin; or from *Mysterion*, "a mystery."

Lessing says, in his "Ernst and Falk," that *Masa*, in the Anglo-

Saxon, signifies "a table," and that *Masonry*, consequently, may be said to be "a society of the table."

Nicolai thinks he finds the root in the Low Latin word of the Middle Ages, *Masonya*, or *Masonia*, which signifies an exclusive society or club, such as that of the round-table.

Charles W. Moore, in the *Freemasons' Monthly Magazine*, May, 1844, derives *Mason* from *Lithotomos*, "a stone cutter." But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get *Mason* etymologically out of *Lithotomos*.

Giles F. Gates sought for the derivation of *Mason* in the Greek word *Mazones*, a festival of Dionysius, and he thought that this was another proof of the lineal descent of the Dionysian Architects.

Wm. S. Rockwell, who was accustomed to find all his *Masonry* in the Egyptian Mysteries and who was a devoted student of the Egyptian hieroglyphic system, derives the word *Mason* from a combination of two phonetic signs, the one being MAI, and signifying "to love," and the other being SON, which means "a brother." Hence, he says, "this combination, *Maison*, expresses exactly in sound our word *Mason*, and signifies literally "loving brother, that is, *philadelphus*, "brother of an association," and thus corresponds also in sense."

But all of these fanciful etymologies which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly reminds us of the French epigrammatist, who admitted that *alphina* came from *equus*, but that, in so coming, it had very considerble changed its route.

What is the true derivation of the word *Mason?* Let us see what the orthœpists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish *masa* means *mortar*, is inclined to derive *Mason*, as denoting one that works in mortar, from the root of *masa*, which of course gave birth to the Spanish word.

In Low or Mediæval Latin, *Mason* was *machio* or *macio*, and this Du Cange derives from the *maceria*, "a long wall." Others find a derivation in *machinæ*, because the builders stood upon machines to raise their walls. But Richardson takes a common sense view of the subject. He says, "It appears to be obviously the same word as *maison*, "a house," or *maison* applies to the person who builds, instead of the structure built. The French *Maissoner* is to build houses, and *Massoner* is to build of stone. The word *Mason* is applied by usage to a builder in stone, and *Masonry* to work in stone."

Carpenter gives *Massom*, used in 1225, for a building of stone, and *Massonus*, used in 1304, for a *Mason;* and the Benedictine editors of De Cange define *Massoneria* as "a building," the French Maçon-

nerie, and *Maconerius*" as Latomus or a Mason, both words in manuscript of 1385.

As a practical question, the writer is compelled to reject all these fanciful derivations which connect the Masons, etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word *Mason* in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from the society of practical and operative builders. We need no better root than the Mediæval Latin "Maçonner," to build, or "Maçonetus," a builder.

PSYCHOZOIA. What is the meaning of the word *Phychozoia* found in an English work on metaphysics. LOGOS.

Psychozoia is from the *psyche*, soul, and *zoe*, life; hence, "soul-life." This word is the name of a poem by Henry More (1614-1687), entitled "Psychozoia, or, the first part of the Song of the Soul, containing a Christiano-Platonical display of life." A second poem entitled *Psychathansia*, or the second part of the Song of the Soul, treating of its immortality, especially man's soul, was published in 1642. In 1647, four others were added and the collection called "Philosophical Poems." They are hardly known at present, and are not to be found in any collection. In some respects they are a singular attempt in literature to turn metaphyics into poetry. Apart from the notes and interpretations, which he himself has happily furnished, they are barely intelligible. Even with such assistance, they are an intricate and perplexing study. Yet here and there are genuine gleams both of poetic and spiritual insight. The mental picture which the poems present is so curious as to reward the patience of the congenial student. The titles to the four poems referred to in the "Collections" are as follows:

1. "Democritus Platonissæus: or, an Essay upon the Infinity of Worlds out of Platonic Principles."
2. "Anti-psychopannychiador, the third book of the Song of the Soul, containing a Confutation of the Sleep of the Soul after Death."
3. "The Preëxistence of the Soul, an appendix to the third part of the Song of the Soul."
4. "Anti-monopsychia, or, the fourth part of the Song of the Soul, contain a Confutation of the Unity of Souls."

"KNOWLEDGE WHICH IS APPLICABLE TO NO USEFUL PURPOSE, CANNOT DESERVE THE NAME OF WISDOM." — *Ennius, Cil. Epist. l. vii, 6.*

Memoranda of New Hampshire Towns.

HILLSBOROUGH COUNTY.

Amherst (incorporated Jan. 18, 1760), called Narraganset No. 3, or Souhegan West, included part of territory of Milford, and Mont Vernon; named for Lord Jeffrey Amherst, commander of British forces in America.

Antrim (Mar. 22, 1777), part of Society land, so called.

Bedford (May 19, 1750), called Narraganset No. 5, or Souhegan East, included part of Manchester and Merrimack, named for duke of Bedford.

Bennington (Dec. 15, 1842), known as Society Land.

Brookline (Mar. 30, 1769), called Raby, name changed to "Brooklyne" in 1798.

Deering (Jan. 17, 1774), another portion of Society Land.

Francestown (June, 8, 1772), called New Bostou Addition; named by Gov. John Wentworth for his wife's maiden name, Frances Deering.

Goffstown (June 16, 1761), included parts of Manchester and Hooksett, named for Col. John Goffe.

Greenfield (June 15, 1791), formed from Society Land, Peterborough, and Lyndeborough.

Greenville (July, 1 873), part of Mason.

Hancock (Nov. 5, 1779), named for John Hancock, proprietor, and a signer of the Declaration of Independence.

Hillsborough (Nov. 14, 1772), named for Col. John Hill, of Boston.

Hollis (April 3, 1746), formed from Dunstable and Monson, Mass.. named for Holles, Duke of New Castle.

Hudson (July 5, 1746), formed from Dunstable, Mass., and called Nottingham West; adopted present name, July 1, 1830.

Litchfield (June 5, 1749), called Brunton's Farm, Indian name Naticook.

Lindyeborough (Ayril 23, 1744), called Salem-Canada, named for Benjamin Lynde, Salem, Mass., a large proprietor.

Manchester, formed from Chester, Londonderry, Bedford, and a tract of Land called Harrytown, Derryfield (Sept. 3, 1751); adopted the present name, for Manchester in England, in 1810, and city charter, June 1, 1846.

Mason (Aug. 26, 1768), called No., inclnded Greenville.

Merrimack (April 2, 1745), Indian name; part of Dunstable and Souhegan East.

Milford (Jan. 11, 1794), originally part of Amherst and Hollis, the Mile Slip, and Duxbury School Farm, granted in 1728.

Mont Vernon (Dec. 15, 1803), part of Amherst.

Nashua, Indian name; part of Dunstable, Mass., (April 1, 1746), adopted present name, Dec. 8, 1836; in 1842, and the north portion incorporated as Nashville; Sept. 17, 1853, Nashua and Nashville were consolidated and adopted city charter.

New Boston (Feb. 18, 1763), granted in 1736 by Massachusetts and named for city of Boston.

New Ipswich (Sept. 9. 1762), called Ipswich-Canada, named for Ipswich, Mass.

Pelham (July 6, 1746), formed from Dracut, Mass.

Peterborough (Jan. 17, 1760).

Sharon (June 24, 1791), called Peterborough Slip.

Temple (Aug. 26, 1768), part of Peterborough Slip.

Weare (Sept. 21, 1764), called Haile's-town; from Meshech Weare.

Wilton (June 25, 1762).

Windsor (Dec. 27, 1798), called Campbell's Gore.

ROCKINGHAM COUNTY.

Atkinson (Sept. 3, 1767), part of Haverhill, Mass., later of Plaistow, named for Theodore Atkinson, councillor, judge, and large landholder, and state secretary 1741 to 1775.

Auburn (June 23, 1845), part of Chester, called Long Meadow.

Brentwood (June 26, 1742), part of Exeter.

Candia (Dec. 17, 1763), part of Chester called Charming-fare, named for Island of Candia whose ancient name was Crete; so called by Gov. Wentworth who was once held as a prisoner there.

Chester (May 8, 1722), once called Cheshire, included Auburn, Candia, Raymond, and large parts of Hooksett and Manchester.

Danville (Feb. 22, 1760, as Hawke), part of Kingston; named for English Admiral Hawke; adopted present name June 18, 1836.

Deerfield (Jan. 8, 1766), part of Nottingham.

Derry (July 2, 1827), part of Londonderry.

East Kingston (Nov. 17, 1738), part of Kingston.

Epping (Feb. 23, 1741), part of Exeter.

Exeter (settled April 3, 1638), named from town in England, comprising the territory known as Exeter, Epping, Newmarket, South Newmarket, Brentwood, Fremont, and Stratham.

Fremont (June 22, 1764, as Poplin), taken from Brentwood, but

originally part of Exeter; named for John C. Fremont, and name adopted July 8, 1854.

Gosport (Dec. 24, 1715), annexed to Rye, July, 1876.

Greenland, part of Portsmouth.

Hampstead (Jan 19, 1749), part of Haverhill, Mass., and Kingston, called Timber-lane.

Hampton (June 6, 1639), included the present towns of Hampton Falls, Kensington, North Hampton, South Hampton and Seabrook.

Hampton Falls (Nov. 23, 1726), part of Hampton.

Kensington (April 1, 1737), part of Hampton Falls, and earlier of Hampton.

Kingston (Nov. 17, 1738), called King's-town, included territory now known as East Kingston, Danville, Sandown, and also a part of Hampstead.

Londonderry (Feb. 25, 1740), comprising territory known as Windham, Derry, and part of Manchester; first called Nutfield, then named for city of Londonderry, Ireland, from whence its settlers came.

Newcastle (1693), that part of Portsmouth called Great Island.

Newington (July, 1764), comprising that part of Dover called Bloody Point, and part of Portsmouth.

Newmarket (Dec. 15, 1727), part of Exeter; divided in 1849, and South Newmarket formed.

Newton (Dec. 6, 1749), called New-town.

North Hampton (Nov. 26, 1742), part of Hampton.

Northwood (Feb. 6. 1773), set off from Nottingham as North-woods.

Nottingham (May 10, 1722), included territory known as Deerfield and Northwood.

Plaistow (Feb. 28, 1749), part of Haverhill, Mass., including Atkinson.

Portsmouth (May 28, 1753), called Strawberry Bank, included territory of Newington, Greenland, Newcastle, and Rye; adopted city charter in 1849. Settled in 1620.

Raymond (May 9, 1765), that part of Chester called Free-town.

Rye (April 20, 1726), that part of Portsmouth called Sandy Beach, to which Gosport was annexed July, 1876.

Salem (May 11, 1750), part of Methuen, Mass.

Sandown (April 6, 1756), part of Kingston.

Seabrook (June 3, 1768), part of Hampton Falls, and earlier of Hampton.

South Hampton (May 25, 1742), part of Hampton and Kingston.

South Newmarket (June 27, 1849), that part of Newmarket called Newfield, originally part of Exeter. March, 1880, the town voted to resume the name of Newfield to obtain the " Broadhead " legacy, conditionally offered for a town library.

Stratham (March 14, 1716), part of Swamscott patent called Winnicott, afterward part of Exeter, settled in 1693.

Windham (Feb. 12, 1742), part of Londonderry.

HYSTERON PROTERON. What kind of a figure of speech is meant by this Greek found in a foot-note in a " Reader "? L. E. H.

Hystĕron prŏtĕron is when that is put in the former part of the sentence, which according to the sense, should be in the latter.—*Adams' Grammar*, p. 237 ; *Gould's Grammar*, p. 230.

Ellipsis is when one or more words are wanting to complete the sense.—*Adams*, p.235 ; *Gould*, p. 229. : *Fisk*, p. 184.

Pleonasm is when a word more is added than is absolutely necessary to express the sense.—*Adams*, p. 235 ; *Gould*, p. 229 ; *Fisk*, p. 184.

Barbarism is when a foreign or strange word is made use of. — *Adams*, p. 242 ; *Gould*, p. 234.

Solecism is when the rules of syntax are transgressed.–*Adams*, 242.

Idiotism is when the manner of expression is peculiar to one language.—*Adams*, p. 242 ; *Gould*, p. 234.

Tautology is when we either uselessly repeat tbe same words, or repeat the same sense in different words.—*Adams*, p. 243 ; *Gould*, 235.

Bombast is when high sounding words are used without meaning, or upon a trifling occasion.—*Adams*, p. 243 ; *Gould*, 234.

Amphibology is when, by the ambiguity of the construction, the meaning may be taken in two different senses. — *Adams*, p 243 ; *Gould*, p. 234.

Irony is when a person means the contrary of what is said.–*Adams*, p. 247 ; *Gould*, p. 237.

Periphrasis (circumlocution) is when several words are employed to express what might be said in fewer.—*Adams*, p. 247 ; *Gould*, p. 237.

Hyperbole is when a thing is magnified above the truth. — *Adams*, p. 249 ; *Gould*, p. 240.

Personification is when we ascribe life, sentiments, or actions, to inanimate beings, or to abstract qualities.–*Adams*, p. 249 ; *Gould*, 240.

Apostrophe is when the speaker breaks off from the series of his discourse, and addresses himself to some person present or absent, living or dead, or to inanimate nature, as if endowed with sense and reason.—*Adams*, p. 249 ; *Gould*, p. 240.

Singular Inscriptions.

In the little banqueting-house, in the orchard at Gorambury House, St. Albans, England, supposed to have been built about 1565, a singular series of inscriptions are seen. First, the walls have the liberal arts beautifully depicted upon them, and over them the portraits of such learned men as had excelled in each, and under them verses expressive of the benefits derived from the study of them. These were furnished to Kenneth R. H. Mackenzie, IX° ("Cryptonymus"), by Captain N. G. Phillips, 33° :

DONATUS, LILLY, SERVIUS, PRISCIAN.

GRAMMAR.—"*Lex sum sermonis, linguarum regula certa.*
Qui me non didicit cætera nulla petat."

STIFELIUS, BUDŒUS, PYTHAGORAS.

ARITHMETIC.—"*Ingenium exacuo numerorum arcano recludo.*
Qui numeros didicit quid didicisse nequit."

ARISTOTLE, RODOLPH, PORPHRY, SETON.

LOGIC.—"*Divido multiplicis, res, explanoque latentio*
Vera exquiro falsa arguo cuncta probo."

ARIAN, TERPANDER, ORPHEUS.

MUSIC.—"*Mitigo mœrores et ecerbas lenio curas*
Gestiat ut placidis mens hilarata sonis."

CICERO, ISOCRATES, DEMOSTHENES, QUINTILLIAN.

RHETORIC.—"*Ille duce splendescit gratis prudentia verbis,*
Jamque ornata nitet qui fuit ante rudis."

ARCHIMEDES, EUCLID, STRABO, APOLLONIUS.

GEOMETRY.—"*Corpora describo rerum et quo singula pacto,*
Apte sunt formis appropriata suis."

REGIMONTANUS, HALY, COPERNICUS, PTOLEMY.

ASTROLOGY.—"*Astrorum lustrans cursus veresque potentes*
Elicio miris fata futura modis."

DE AMICITIA.—"*In amico ad monendo melius est successum quam fidem deesse. Omnia cum amico de libera : sed de ipso, prius.*"

DE AMORE.—"*Amor insane amicitia ; illius affectas istuis ratio causa ; et ea sola amicitia durat cui virtus basis est.*"

The English Language.

Barker's " Facts and Figures " gives the calculation that was made some years ago from the best dictionaries of several languages, and the outcome is of considerable interest inasmuch as it reveals a substantial reason for the limitation of foreign colonizing as compared with that of our outspreading English-speaking, here, there and everywhere. Barker sets the wealth of the English language, for purposes of comparison, at 100

Against which the German marked			. . . .	80
"	"	Italian	"	45
"	"	French	"	30
"	"	Spanish	"	20

But if these figures are called so many thousand respectively, they designate the whole number, or dictionary wealth that belongs to each.

Max Müller, the German-English Sanskrit scholar, said of these 100.000 English words that they only represented the best grains that have remained in the seives, while clouds of verbal chaff have been winnowed off, and while many a valuable grain too has been lost by mere carelessness.

Max Müller also says, " if we counted the wealth of English dialects, and if we added the treasures of the ancient language from Alfred to Wyckliffe, we could easily double the herbarium of the linguistic flora of England."

The most remarkable feature of our composite speech is, that it gets richer and richer the more it suffers loss. The figures quoted show a present treasury of 100,000 words, and in the linguistic dust bins of a few centuries lie, obsoleted, as many more. It is like the *Phœnix* of Greek mythology whose ashes were bird, after the bird was ashes. It is eminently resurrective, and coins its riveting words for art, science, and manufactures without solicitation. Like the banyan-tree (*ficus Indica*) that indefinitely enlarges its borders by piercing the earth with deflecting roots fron. its spreading branches, and at last becomes a merchant's exchange (Banian, pronounced *banyan*, means merchant) for large assemblies, the English tongue dives into every language on the earth, and draws its nourishment from all soils of

thought, whether rich or poor, until it would be impossible to predict, how much of the whole earth it is destined to over-run. It may even become the fulcrum of a universal brotherhood, and this can be said of no other language, for all others have restricted areas, while English roams at will wherever it willeth. Ah! It may be some day, (as it numerically might be even now,) that the English-speaking people of the world might get into cousinly relations and inscribe on their banners the pronouncement of the prophets, " Nation shall not lift up sword against nation, neither shall they learn war any more " (Isaiah II, 4; Micah IV, 3); for if a coälescence of the nations and colonies that speak English (drawn together in the name of peace and goodwill) were to take place, the fearful devastating problem of strife among nations would be solved in a few years, and all the military camps of Europe would find their " occupation gone," and the *standing* armies of the world would take a *sitting* position under their own vines and fig trees, none daring to engender fear, because a great family of arbitrators had arisen whose word would be law in the interests of universal peace and prosperity. C. B. B., Vineland, N. J.

NEW ALBION. Where in America was located. It seems to have a *newly* named place hundreds of years ago when Old England was known as *Albion.* HALE GOODWIN.

New Albion was the name that Sir Francis Drake gave to the former territory of California, Oregon, and Washington. Subsequently in 1578 it was particularly confined to latitude 43° to 48°. The Western coast seems to bave received the name of *New Albion* from the ancient name of Great Britiain; while later, on a portion of the Eastern coast received the name of *New England* from the modern name of England.

POINTS IN FREEMASONRY. What are considered " Points in Freemasonry "? NOVICE.

Points in Freemasonry referred to in the ritualistic phrase, " arts, parts, and points," are the rules and regulation of the institution. In Phillips' " New World of Words," (edition of 1706), the *point* is defind as " a head or chief matter." It is in this sense that it is used in Freemasonry.

Questions and Answers.

AN "ANCIENT" AND A "VETERAN" ODD FELLOW—THE DIFFERENCE. What is the difference between an *Ancient* and a *Veteran* Odd Fellow? Both are society terms in that fraternity. NOVICE.

We will reply to "NOVICE" first quoting the "Digest of the Laws, Decisions, and Enactments of the Sovereign Grand Lodge of the Order of Odd Fellows," p. 7, (White's New Digest, 1882):

"An 'Ancient Odd Fellow' is one who has been regularly initiated into the Order and retired therefrom in good standing, either by taking his 'permanent' or 'withdrawal card,' or by resignation. If done by resignation, he at once becomes an 'Ancient Odd Fellow,' and if by taking a permanent card, he becomes so at the expiration of one year from the date of his card."—1858, Journal, 2859, 2925, 2963.

A "Veteran Odd Fellow" is one who has been in good standing in the Order for twenty-five consecutive years or more. The condition for obtaining "The Veteran Jewel" is based on this twenty-five consecutive years' memberhip in good standing (1888, Journal, 11,410; 1889, Journal, 11,497; 1890, Journal, 11,9000).

Thus one can see that the name, an *Ancient* Odd Fellow, is an anomaly of the meaning of words. An initiate can resign at the next weekly meeting, after initiation, and on the eighth day after initiation he may be an "*Ancient* Odd Fellow," and that too, and be only of the age of 21 years and 8 days. While to be *Veteran* Odd Fellow one must have been a member in good standing for at least twenty-five years, to wear "The Veteran Jewel," and his minimum age forty six years.

ORIGIN OF STERLING. What is the origin of *Sterling* as applied to English money? DAVID M. DRURY, Brooklyn, N. Y.

The following remarks, touching the origin of the word *Sterling*, are found in the "Problem of the Homeric Problems," by William D. Geddes, p. 65:

"The most feasible explanation yet given of the name Cadmus is that connecting it with the Hebrew Kedem, 'the East; in which case *Cadmus* would be a Grecized form meaning simply the 'Easterling,' or 'Man from the East.'"

In a foot-note, Geddes says: "Preller, in his 'Greek Mythology,"

II, 18, while preferring for Cadmus the sense of 'the Ancient,' accepts the oriental origin of the name. Compare our word *Sterling*, said to be developed out of 'Easterling' from the influence of merchants *East from* England."

THE CARYATIDES. What is the *Caryatides* alluded to in the following extract from the works of John James Garth Wilkinson:

"The human form* is therefore the living Caryatides of the world; or more properly, in revelation it is the I AM, Who not was but is in all time and nature."

The Caryatides are figures of women in Greek costume, used in architecture to support entablatures. Carya, in Arcadia, sided with the Persions after tbe battle of Thermopylæ, in consequence of which the victorious Greeks destroyed the city, slew the men, and made women slaves. Praxitelës, to perpetuate the disgrace, employed figures of Caryan women with Persian men, instead of columns.

Atlantës were figures of men used in architecture instead of pillars. They were so called from Atlas, who in Greek mythology supported the world on his shoulders.

THE HORNBOOK. What was the "The Hornbook," mentioned by Dr. Rush, "On the Philosophy of the Human Voice," p. 52:

"Among the thousand mismanagements of literary instruction, there is at the outset in the hornbook, *the pretence to represent elementary sounds* by syllables composed of two or more elements; as *Be*, *Kay*, *Zed*, *Double-u*, and *Aitch*." TYRO.

"The Hornbook" was a first-book for children, or that from which in former times they learned their letters and rudiments. It was so called because a sheet of horn covered the small, thin board of oak or the slip of paper, on which the alphabet, digits, and often the Lord's Prayer, were written or printed. Shakespeare says, "He teaches boys the hornbook."

* That Indian myth, that the world rests upon a tortoise, and the tortoise upon an elephant, though deficient in ground for the elephant, involves a deeper thought than the metaphysical conception of substance, and stands many degrees nearer to a true answer than the barren pantheism of Spinosa. For elephant and tortoise have good broad backs of their own, unlike metaphysical abstractions; and moreover they are analogues in the series of humanity, and in this degree approach the true answer. The conception of substance belong to the skin-principles of thought, and is the epidermis of the conception of support, whose inner parts are first, Being, and second, Life.

"PREPARE A TABLE FOR FORTUNE." (Vol. X, p. 256.) Probably the latter chapters of *Isaiah* were written in Babylon. Hence, the passage, "Prepare a table for *Gad*, and fill up mingled wine for *Meni*," relates to the observance of the festival of the divinities bearing those names. Both appear to be feminine; and with that impression *Gad* is doubtless the *chochah*, or planet Venus, the divinity of good fortune among the Northern Semites, and *Meni* among the Eastern and Southern. A. WILDER, M. D.

THE CINCINNATI. (Vol. X, p. 298.) The account of the patrician military order or society by the name of "The Cincinnati," in the last volume of NOTES AND QUERIES, was taken from the late work entitled "Familiar Allusions, a Hand-Book of Miscellaneous Information," (p. 106,) by William A. and Charles G. Wheeler. 12mo. Boston, 1887. In the article it states that The Cincinnati "was at one time large and popular, but is now fast declining." We have received a private letter from one of our readers from which we make the following extract:

"This society does not keep itself before the public eye; but it has occurred to me that it might be welcome to you to know that it is in fact exceedingly flourishing and useful. Naturally its members are restricted by the number of officers of the Revolutionary war who have lineal descendants now surviving, and therefore but a small portion of the community which now consists largely of Irish and foreign immigrants. The Massachusetts society now numbers more than a hundred members. Its standing committee, which meets three times a year, distributes several thousand dollars to relieve the needs of descendants of Revolutionary officers. On November the committee distributed about $1500 among the needy representatives of original members, men, women, and children, to insure that they should not suffer the coming winter. The general society composed of officers and delegates from the various State societies meets triennially, and its next meeting will be in Boston during May, 1893. The last meeting was held in Baltimore, in 1890. Hon. Hamilton Fish, is the President-General and has the insignia transmitted from General Washington. A branch of the society also exists in France."

ONE HUNDRED. To use all and only the nine numerals so as to result in one hundred, has its answer as follows:

$$9 \times 8 + 7 + 6 + 5 + 4 + 3 + 2 + 1 = 100.$$

VETERAN ODD FELLOWS ASSOCIATIONS IN THE UNITED STATES. The follows is a list of these associations and the time of organization up to January, 1, 1893, as has come to our knowledge :

NAME.	ORGANIZED.
Veteran Odd Fellows Association, Massachusetts,	Nov. 15, 1875
" " " " Connecticut,	March 8, 1876
" " " " Marblehead, Mass.,	April 1876
" " " " Essex County, Mass.,	April 10, 1876
" " " " Portland, Maine,	Sept. 28, 1876
" " " " California,	April 17, 1877
" " " " Louisville, Ky.,	Dec. 27, 1879
" " " " Kentucky and Indiana,	Jan. 10, 1880
" " " " Manchester, N. H.,	April 16, 1880
" " " " Nebraska,	Oct. 1880
" " " " Washington, D. C.,	April 21, 1887
" " " " Missouri,	Nov. 30, 1887
" " " " Providence, R. I.,	Sept. 28, 1888
" " " " State of New York,	Nov. 9, 1888

"DEAF AS AN ADDER.." Whence comes the phrase, "Deaf as an adder," so often heard? L. O. T.

Without doubt this oft-heard expression is based upon Psalm LVIII, 4-5, which verses read as follows :

"Their poison *is* like the poison of a serpent ; *they* are like the deaf adder *that* stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely."

Capt. Bruce: "If a viper enters the house, the charmer is sent for, who entices the serpent, and puts it into a bag. I have seen poisonous vipers twist round the bodies of these psylli in all directions, without having their fangs extracted."

According to tradition, the asp stops its ears when the charmer utters his incantation, by applying one ear to the ground and twisting its tail into the other.

"DOWN WITH THE DUST." Dean Swift, having been solicited to preach a charity sermon, mounted the pulpit, and after announcing his text, "He that giveth to the poor lendeth to the Lord," simply said, "Now, my brethren, if you are satisfied with the security, down with the dust." He then took his seat, and there was an unusually large collection."

THE MORMON CREED. In a former No. of NOTES AND QUERIES (November, 1885, p. 285), you have printed "The Jews' Creed," and having been a constant reader of your periodical from its beginning, I should be pleased to see "The Mormon Creed" printed.

We comply with the request. This statement of the doctrine of the Mormon Church was published with the approval of the Prophet Joseph Smith :

1. We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive it Paradisiac glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege; let them worship how, where, and what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things."

QUESTIONS.

1. Why do bicycles, spinning-tops, gyroscopes, and gyrostats place their centers of gravity at the farthest distance from the earth when in rapid motion? Does J. G. Barnard, in his work on "The Gyroscope," answer this question? J. G. GHOLSON, Broughton, Ill.

2. (a) What legend did Shakespeare burlesque in his "Midsummer Night's Dream?" (b) Under what circumstances was the "Vicar of Wakefield" published? (c) What was Nero's "Golden House"? (d) What is the origin of the saying, "a baker's dozen?" (d) Is there any reason for two buttons on the back of a coat? (e) Why are the *Freshmen* in a college so called? DAVID M. DRURY, Brooklyn, N. Y.

3. What is the "Great Panegyrical Year" of the ancients? This great year is referred to, and quoted from, R. S. Poole, a writer on Egyptian chronology. R. K. D.

4. How is the name *Ulysses* derived from *Odysseus*, from which comes the name of Homer's epic—*Odyssey*. LOGOS.

5. What in Greek was *ho Areios Pagos*, "the Martial Hill," occurs twice in the New Testament: once in the accusative case, *ton Areion Pagon* (Acts of the Apostles XVII, 19), which is rendered *Areopagus*; and once in the genitive case, *tou Areiou Pagou* (XVII, 22), which, in different copies of the New Testament is made to read Mars' Hill (authorized version), Mars' hill, Mars' hill, Marshill, and Mars Hill. Which of these is the correct form? LOGOS.

6. A book is said to be *foxed*, *slightly foxed*, etc., when its portraits, cuts, etc., stain the pages, offset, and the like. Why is that word so appled? PHILOBIBLION.

7. Has an English translation of the hieroglyphics on the *Obelisk* now set up in Central Park, New York, ever been made, and if so, where can it be found? CHARLES T. KING.

8. Who was *Polylogy*, who published two volumes of "A Dual-Line Version or some of his Paraphrases of Wisdom and Learning," London, 1842? Volume II has 2775 exactly-two-line sayings on all kinds of philosophy. POSSESSOR.

9. Who was *Erchomenos*, said to be mentioned in the New Testament? Webster does not give the name in his "Vocabulary of Scripture Proper Names." STUDENT.

10. What is the legend of *Saint Christopher*, and how is it accounted for in legendary lore? PHILO.

Testaments of the Twelve Patriarchs.

[The Testament of the Twelve Patriarchs is an apocryphal work composed in Greek, probably by some converted Jew, and is said to date at least from the first or second century. Origen had seen this work, and found some good advice in it. Tertullian quotes from it. The Jews did not admit it into their canon. It was unknown to the learned of Europe. and even to the Greeks. Robert Groffetefte (Greathead) bishop of Lincoln, having received intelligence of its existence from Johan de Bofingstoke, a deacon of Legies, who had studied at Athens, sent for a Greek copy of it, and translated it into Latin with the assistance of Master Nicholas, a Greek by birth, and a clergyman belong to St. Albans, about A. D. 1252. Aftewards it was published in Greek by Dr. Grabe, in his *Spicilegium S. Patrum*, and by M. Fabricius in his Apocryphal Books of the Old Testament. The author gives particulars of the life and death of the twelve patriarchs, wbom he makes to speak, to relate, and to foretell, what he thinks proper. He speaks of the destruction of Jerusalem, the prospective appearance of a coming one, and other events. He quotes and refers to other books not now extant, and also to some that are now classed as apocryphal, among them the Book of Enoch, also quoted by Jude the apostle.

The first English translation was made by Arthur Golding, and printed by John Daye in 1581, and since it has been reproduced several times. The British Museum has no less than eleven editions.

The translation here printed for our readers is by Rev. Robert Sinker, M. A., of Trinity College, Cambridge, Eng. Four Greek manuscripts are known to exist: 1. The MS. (Ff. i, 24) in the University Library at Cambridge. 2. The MS. (Barocci 133) in the Bodleian Library at Oxford. 3. A MS. in the Vatican Library at Rome. 4. A MS. discovered by Tischendorf in the island of Patmos.]

I. REUBEN—Concerning Thoughts.

1. The copy of the Testament of Reuben, what things he charged his sons before he died in the 125th of his life. When he was sick two years after the death of Joseph, his sons and his sons' sons were gathered together to visit him. And he said to them, my children, I am dying, and go the way of my fathers. And when he saw there Judah, and Gad, and Asher, his brethren, he said to them, Raise me up, my brethren, that I may tell to my brethren, and to my children what

things I have hidden in my heart, for from henceforth my strength faileth me. And he arose and kissed them, and said, weeping; Hear, my brethren, give ear to Reuben your father, what things I command you, And, behold. I call to witness against you this day the God of heaven, that ye walk not in the ignorauce of youth and fornication wherein I ran greedily, and I defiled the bed of Jacob my father. For I tell you that He smote me with a sore plague in my loins for seven months; and had not Jacob our father prayed for me to the Lord, surely the Lord would have destroyed me. For I was thirty years old when I did this evil in the sight of the Lord, and for seven months I was sick even unto death; and I repented for seven years in the set purpose of my soul before the Lord. Wine and strong drink I drank not, and flesh entered not into my mouth, and I tasted not pleasant food, mourning over my sin, for it was great. And it shall not so be done in Israel,

2. And now hear me, my children, what things I saw in my repentance concerning the seven spirits of error. Seven spirits are given against men from Beliar, and they are chief of the works of youth; and seven spirits are given to him at his creation, that in them should be done every work of man. The first spirit is of life, with which man's whole being is created. The second spirit is of sight, with which ariseth desire. The third spirit is of hearing, with which cometh teaching. The fourth spirit is of smelling, with which taste is given to draw air and breath. The fifth spirit is of speech, with which cometh knowledge. The sixth spirit is of taste, with which cometh the eating of meats, and drinks; and by them strength is produced, for in food is the foundation of strength. The seventh spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in; where it is the last in order of creation, aud the first of youth, because it is filled with ingorance, which leadeth the young as a blind man to a pit, and as cattle to a precipice.

3. Besides all these, there is another spirit of sleep, with which is created entrancement of man's nature, and the image of death. With these spirits are mingled the spirits of error. The first, the spirit of fornication, dwelleth in the nature and in the senses; the second spirit of insatiateness in the belly; the third spirit of fighting in the liver and the gall. The fourth is the spirit of fawning and trickery that through over-officiousness a man may be fair in seeming. The fifth is the spirit of arrogance, that a man may be stirred up and become high-minded. The sixth is the spirit of lying, in perdition and in jealousy to feign words, and to conceal words from kindred and friends. The seventh is the spirit of injustice, with which are theft and pilferings, that a man may work the desire of his heart; for injustice worketh together with the other spirits by means of craft. Besides all these, the

spirit of sleep, the eighth spirit, is conjoined with error and fantasy. And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his father, as befell me also in my youth. And now, children, love the truth, and it shall preserve you. I counsel you, hear ye Reuben, your father. Pay no heed to the sight of a woman, nor yet associate privately with a female under authority of a husband, nor meddle with affairs of womankind. For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity. For my mind dwelling on the woman's nakedness, suffered me not to sleep until I had done the abominable deed. For while Jacob our father was absent with Isaac his father, when we were in Gader, near to Ephratha in Bethlehem, Bilhah was drunk, and lay asleep in her chamber ; and when I went in and beheld her, I wrought that impiety, and leaving her sleeping I departed. And forthwith an angle of God revealed to my father Jacob concerning my impiety, and he came and mourned over me, and touched her no more.

4. Pay no heed, therefore, to the beauty of women, and muse not upon their doings ; but walk in singleness of heart in the fear of the Lord, and be aboring in works, and roaming in study, and among your flocks, until the Lord give you a wife whom He will, that ye suffier not as I did. Until my father's death I had not boldness to look steadfastly into the face of Jacob, or to speak to any of my brethren, because of my reproach ; and even until now my conscience afflicteth me by reason of my sin. And my father comforted me ; for he prayed for me unto the Lord, that the anger of the Lord might pass away from me, even as the Lord showed me. From henceforth, then, I was protected, and sinned not. Therefore, my children, observe all things whatsoever I command you, and ye shall not sin. For fornication is the destruction of the soul, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and bringeth down young men into hell before their time. For many hath fornication destroyed ; because, though a man be old or noble,it maketh him a reproach and a laughing-stock with Beliar and the sons of men. For in that Joseph kept himself from every woman, and purged his thoughts from all fornication, he found favor before the Lord and men. For the Egyptian woman did many things unto him, and called for magicans, and offered him love potions, and the purpose of his soul admitted no evil desire. Therefore the God of my fathers delivered him from every visible and hidden death. For if fornication overcome not the mind, neither shall Beliar overcome you.

5. Hurtful are women, my children ; because, since they have no power or strength over the man, they act subtilly through outward guise how they may draw him to themselves , and whom they cannot

overcome by strength, him they overcome by craft. For, moreover, the angel of God told me concerning them, and taught me that women are overcome by the spirit of fornication more than men, and they devise in their heart against men; and by means of their adornment they deceive first their minds, and instil the poison, by the glance of their eye, and then they take them captive by their doings, for a woman cannot overcome a man by force. Flee therefore fornication, my children, and command your wives and your daughters that they adorn not their heads and their faces; because every woman who acteth deceitfully in these things hath been reserved to everlasting punishment. For thus they allured the Watchers before the flood; and as these continually beheld them, they fell into desire each with the other, and they conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands: and the women, having in their minds desire towards their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

6, Beware, therefore, of fornication; and if you wish to be pure in your minds, guard your senses against every woman. And command them likewise not to company with the men, that they also be pure in their minds. For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us an everlasting reproach of Beliar; for fornication hath neither understanding nor godliness in itself, and all jealousy dwelleth in the desire thereof. Therefore ye will be jealous against the sons of Levi, and will seek to be exalted over them; but ye shall not be able, for God will work their avenging, and ye shall die by an evil death. For to Levi the Lord gave the sovereignty, and to Judah, and to me also with them, and to Dan and Joseph, that we should be for rulers. Therefore I command you to harken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgment and sacrifice for all Israel until the completion of the time of the Anointed, the high-priest whom the Lord had declared. I adjure you by the God of heaven to work truth each one with his neighbor; and draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel and Judah, because him hath the Lord chosen to rule over all the peoples. And worship ye his seed, because he shall die for us, in wars visible and invisible, and shall be among you an everlasting king.

7. And Renben died after that he had given command to his sons; and they placed him in a coffin until they bore him up from Egppt, and buried him in Hebron in the double cave where his fathers were lain before him.

Thomas Taylor the Platonist.

Several persons during the past few years have inquired for the published works and translations of Thomas Taylor the Platonist. We have decided therefore to print a catalogue of such as we possess and such as we have seen announced elsewhere. We will during the year print an additional list of any others not included in this partial catalogue, if any reader or correspondent will announce such to us. We are told that he published 63 volumes or translations and minor essays, some of the latter being magazine articles. A complete bibliography is desirable for all who are interested in the greatest Platonic student of modern times. Some call him the Neo-Platonist which only modernizes the Platonists. Taylor has been severely criticised by some of our more modern writers, and we think unjustly by some, and yet his works are read and sought, while many are out of print. He was a man of indomitable courage and had the courage of his convictions. Thomas Taylor was born in 1758 and died in 1825.

ORIGINAL WORKS AND TRANSLATIONS,

APULEIUS The Metamorphosis, or Golden Ass, and Philosophical works of Apuleius, translated from the Latin, with the Appendix. 8vo. calf. 1822.

ARISTOTLE. The Treatises of Aristotle on the Soul, on Sense and Sensibles, on Memory, Sleep, Dreams, etc.; of the Generation of Animals, on Life, Death, Respiration, etc., translated from the Greek with copious elucidations from Simplicius on the first of these Treatises. 4to. boards. 1808.

——— The Treatises of Aristotle on the parts and Progressive Motion of Animals; his Problems, and his Treatise on Individual Lives, translated from the Greek, to which are added the Elements of the True Arithmetic of Infinities, etc. 4to. boards. 1810.

——— The Great, and Eudemian, Ethics, and Politics, and Economics, of Aristotle, translated from the Greek. 4to. boards. 1811.

——— The History of Animals of Aristotle, and his Treatise on Physiognomy, translated from the Greek. 4to. boards. 1809.

——— The Metaphysics of Aristotle, translated from the Greek,

with copious notes, to which is added a Dissertation on Nullities and Diverging Series. 4to. boards. 1801.

ARISTOTLE. The Organon; or Logical Treatises of Aristotle, translated from the Greek, with copious elucidations from the Commentaries of Ammonius and Simplicius. 4to. boards. 1807.

——— A Dissertation on the Philosophy of Aristotle in four books; in which his Principal Physical and Metaphysical Dogmas are unfolded, etc. 4to. boards. 1812.

——— The Rhetoric, Poetic, and Nicomachean Ethics, translated from the Greek. Two volumes. 8vo. boards. 1818.

ARGUMENTS of Celsus, Porphyry, and the Emperor Julian, against the Christians; also extracts from Diodorus Siculus, Josephus, and Tacitus, relating to the Jews, with Appendix. 12mo. cloth. 1830.

ARGUMENTS, THE, of the Emperor Julian against the Christians, translated from the Greek Fragments preserved by Cyril, Bishop of Alexandria; to which are added extracts from other works of Julian, relative to the Christians. (Privately printed and suppressed) 8vo. cloth. 1809.

DISSERTATION, A, on the Eleusinian and Bacchic Mysteries. 8vo. boards. Amsterdam, *n. d.*

IMBLICHUS's Life of Pythagoras, or Pythagoric Life; accompanied by Fragments of the Ethical writings of certain Pythagoreans; and a Collection of Pythagoric Sentences from Strobæus and others, translated from the Greek. 8vo. boards. 1818.

IMBLICHUS on the Mysteries of the Egyptians, Chaldeans, and Assyrians, translated from the Greek. 8vo. boards. Chiswick, 1821.

MAXIMUS TYRIUS, the Dissertations of, tanslated from the Greek. Two volumes. 8vo. boards. 1804.

MISCELLANIES in Prose and Verse, containing the Triumph of the Wise Men over fortune; the Creed of the Platonic Philosopher, etc; second edition with additions. 12mo. boards. 1820.

MYSTICAL HYMNS, The, of Orpheus, translated from the Greek, and demonstrated to be the Invocations which were used in the Eleusinian Mysteries. Second edition enlarged. 8vo. boards. 1824.

OCELLUS LUCANUS on the Nature of the Universe; Taurus, the Platonic Philosopher, on the Eternity of the World; Julius Firmicus

Maturnus on the Thema Mundi, and the Select Theorems on the Perpetuity of Time by Proclus, translated from the originals. 8vo. 1831.

ORPHEUS. The Mystical Initiations, or Hymns of Orpheus, translated from the original Greek, with a Preliminary Dissertation on the Life and Theology of Orpheus. 8vo. calf. 1787.

PAUSANIAS'S Description of Greece, translated from the Greek with notes in which much of the Mythology of the Greeks is unfolded, etc. Illustrated with maps and views. Second edition with considerable augmentations. Three volumes. 8vo. calf. 1824.

PLATO, The Works of: his Fifty five Dialogues, and Twelve Epistles, translated from the Greek, with occasional annotations on the Nine Dialogues translated by Sydenham, and copious notes. Five volumes. 4to. calf. 1804.

——— The Cratylus, Phædo, Parmenides, and Timæus, translated from the Greek with notes on the Cratylus, and an explanatory introduction to each Dialogue. 8vo. calf. 1793.

PLOTINUS. Five Books of Plotinus: on Felicity; on the Nature and Origin of Evil; on Providence; on Nature, Contemplation, and the One; and on the Descent of the Soul; translated from the Greek with an introduction containing additional information on these important subjects. 8vo. calf. 1794.

——— Select Words of Plotinus, the Great Restorer of the Philosophy of Plato, and extracts from the Treatise of Synesius on Providence, translated from the Greek with an introduction containing the substance of Porphyry's Life of Plotinus. 8vo. boards. 1817.

——— Translations from the Greek of the Treatises of Plotinus on Suicide, on truly existing Being, and concerning Good, with additional notes from Porphyry and Proclus. 8vo. cloth. 1834.

POLITICAL FRAGMENTS of Archytas, Charondas, Zaleucus, and other ancient Pythagoreans, preserved by Strobæus; add also Ethical Fragments of Hierocles. 8vo. boards. Chiswick, 1822.

PORPHYRY. Select Works of Porphyry containing his four books on Abstinence from Animal Food; his Treatise on the Homeric Cave of the Nymphs and his Auxiliaries to the Perception of Intelligible Natures, translated from the Greek, with an Appendix explaining the Allegory of the Wanderings of Ulysses by the translator. 8vo. 1823.

PROCLUS. The Commentaries of Proclus on the Timæus of Plato in five books; containing a Treasury of Pythagoric and Platonic phi-

losophy, translated from the Greek. Two volumes. 4to. bds. 1820.

PROCLUS. The Fragments that remain of the Lost Writings of Proclus surnamed the Platonic Successor, translated from the Greek. 8vo. boards. 1825.

——— The Philosophical and Mathematical Commentaries of Proclus, on the first book of Euclid's Elements; to which are added a history of the Restoration of Platonic Theology, by the later Platonists, and a translation from the Greek of Proclus's Theological Elements. Two volumes. 4to. calf. 1792.

——— The Six Books of Proclus the Platonic Successor, on the Theology of Plato, translated from the Greek; to which a seventh book is added; also a translation from the Greek of Proclus's Elements of Theology and his Treatises on Providence and Fate, etc. Two volumes. 4to. boards. 1816.

——— Two Treatises of Proclus the Platonic Successor; the former consisting of Ten Doubts concerning Providence, and a Solution of those Doubts; and the latter containing a Development of the Nature of Evil, translated from Victor Cousin's edition. 8vo. cloth. 1833.

SALLUST on the Gods and the World; and the Pythagoric Sentences of Demophilus, translated from the Greek; and Five Hymns by Proclus in the original Greek, with a poetical version, to which are added Five Hymns by the translator. 8vo. calf. 1793.

THEORETIC ARITHMETIC, in three books, containing the substance of all that has been written on this subject by Theo of Smyrna, Nicomachus, Imblichus, and Boetius; with a specimen of the manner in which the Pythagoreans philosophized about Numbers, and a Development of their Mystical and Theological Arithmetic. 8vo. calf. 1816.

TWO ORATIONS of the Emperor Julian; one to the Sovereign Sun, and the other to the Mother af the Gods, translated from the Greek, with notes, and a copious introduction, in which some of the greatest Arcana of the Grecian Mythology are unfolded. 8vo. boards. 1793.

THOMAS TAYLOR'S EPITAPH WRITTEN BY HIMSELF.

Health, strength, and ease, and manhood's active age,
Freely I gave to Plato's sacred page,
With Truth's pure joy, with Fame my days were crowned,
Tho' Fortune adverse on my labours frowned.

Thomas Taylor the Platonist.

ADDITIONAL WORKS AND TRANSLATIONS.

Elements of a new method of Reasoning in Geometry. 4o. 1780.

Hymns of Orpheus, translated from the Greek, with a preliminary dissertation on the Life and Theology of Orpheus. 12mo. 1787.

The Rights of Brutes. 12mo. 1792.

The Phrædus of Plato, translated from the Greek. 4to. 1792.

Cupid and Psyche, from the Apuleius. 8vo. 1795.

New edition of Hedericus's Greek Lexicon, with Additions. 1803.

Dissertation on Diverging Series. 4th. 1804.

History of the Restoration of the Platonic Theology. 4to. 1804.

Answer to Dr. Gillies's Supplement to his New Analysis of the Works of Aristotle. 8vo. 1804.

Pythagoric Sentences of Demophilus, printed with Mr. Bridgeman's Translations. 8vo. 1804.

Colectanea. 8vo. 1806.

Elements of the True Arithmetic of Infinities. 4to. 1809.

Elements of a New Arithmetical Notation, and of a New Arithmetic of Infinities. 8vo. 1823.

Thomas Taylor also contributed varions papers to the *Classical Journal*, Nos. 32, 33. 34, 42, 43, 45, 47, 48, 51, 52, 55, 56, 57, and 58. Of these fugitive pieces a complete collection of the Chaldæan Oracles was published by Isaae P. Cory.

" The Eleusinian and Bacchic Mysteries " appeared in *The Pamphleteer*, Vol. VIII, No. 15 pp. 33-66, and No. 16, pp. 455-486. 1816,

Thomas Taylor published an Abridgment of Edwards's History of the West Indies. Three volumes. 8vo. 1794.

Many of the books and translations of Thomas Taylor are entirely out-of-print, and others are scarce and command good prices.

We are told that a brief notice of Thomas Taylor, the Platonist, with a complete list of his published works, was privately printed in London, 1831, 8vo., pp. 16, by James Jacob Welsh.

See also London *Gentlemen's Magazine*, I, 91. " Public Characters," for, 1798. Blakely's " History of the Philosophy of the Mind," IV, 1866. Knight's English Cyclopædia," Biography, V, 938, (1857). Allibone's " Dictionary of Authors," III, p, 2361.

Answers to Correspondents.

THE FIVE BIBLICAL QUESTIONS.

In June, 1892, an elderly person called at this office, saying he was ready and willing to answer some of our questions as submitted to our readers. He being a member of an orthodox church of this city, we submitted to him five Biblical questions, some of which had appeared in N. AND Q., and others on file, as follows :

1. Who was meant by *Shiloh*, in Genesis XLIX, 10?
2. Who was meant by the "Star out of Jacob," in Exodus XXIV, 17?
3. Who was meant by the *Wonderful*, in Isaiah IX, 6?
4. Who was meant by "The desire of all nations," in Haggai II, 7?
5. Who was meant by "The Stem of Jesse," in Isaiah XI, 1?

After about there days the person returned and submitted the following replies, disposing of these five important questions in 27 lines, without signature, nor pseudonym, saying a neighbor or friend had answered the questions. We requested him to secure the signature, which he went to do, but subsequently returned, saying the writer refused to allow his name to be appended. Contrary to our editorial rules to print manuscripts without the signature or a *nom de plume*, we make an exception in this single instance, during the past ten years. The chirography was good and plain, the orthography correct, and with the correction of the syntax, and making the quotations conform to the authorized version we print the brief replies to the five questions.

SHILOH. (Vol. IX, p. 55. "According to Delitzsch, Shiloh signifies recreation, rest, and is used both as the name of a place and a man. This passage, as with most of the prophecies, is generally regarded of a two-fold character, political, historical, and messianic. Historically, it had its fulfilment when the victorious Israelites, with the royal tribe of Judah at their head, pitched their tents in Shiloh, and took possession of the promised land. Messianically, when the Christ came, who in Revelation v, 5, is called 'the Lion of the tribe of Juda,' referring back to this same passage in the blessing of Jacob (Genesis XLIX, 10)."

"STAR OUT OF JACOB" (Exodus XXIV, 17). (Vol. VIII, p. 414.) "The Christ, 'We have seen his star' (Matthew II, 2). 'I, Jesus, have sent mine angel to testify, ... I am the root and offspring of David, *and* the bright and morning star.' (Rev. XXII, 16)."

THE "WONDERFUL" (Isaiah IX, 6). "The Hebrew word is said to

signify spirit, separate. so the Christ was 'separate' from sinners, and though 'to us a child is born, a son is given.' He (wonder of wonders) is separate, incomprehensible, with the spirit of a child, and yet possessing all the attributes of God."

"THE DESIRE OF ALL NATIONS SHALL COME" (Haggai II, 7). This may be translated "the desirable things of all the nations," and so is remotely messianic, as the Christ would appear about the time of the completion of the Temple and give peace."

"THE STEM OF JESSE" (Isaiah IX, 1). "Stump or stock of Jesse. This verse, running on through chapters XI and XII, introduces one of the most striking and distinctly messianic prophecies of the glorious reign of the Redeemer's kingdom to be found in the Bible."

The ten lines devoted to *Shiloh* appear to be extracted from the article on "SHILOH," in McClintock & Strong's "Cyclopædia" (Vol. IX, pp. 677-683), who devote thirteen columns to this word, and more than one column is in opposition to Prof. Delitzch's interpretations of the word *Shiloh*. The meagre replies to the other four question do not require a remark from us.

A two- or three-page article on any of these questions is solicited for publication, with the writer's name; or a *nom de plume*, if the writer so desires for subscription.

CRITICISMS ON THE "CHAPTER ON THE PROPERTY OF NUMBERS."
(VOL. X, P. 225.)

"Through the kindness of a friend, I have had the pleasure of reading the last four or five issues of your excellent periodical. Its perusal has been highly interesting to me in every respect, and I shall be happy to subscribe at once. * * * * * *

In the September issue (1892), I noticed and carfully read an article entitled "A Chapter on the Property of Numbers," which is very interesting. Since it contains some errors, and a few points which require some explanation, I have taken the liberty of pointing them out.

(Paragraph 60.) Denoting the second of the numbers by y, and the first by $\frac{1}{y}$, all the different relations mentioned are simple and easy transformations of the equation $y+\log y=0$, or $y\times 10^y=1$. They do not present striking peculiarities of the numbers, but are the natural results derived from certain easily understood operations performed on the latter equation. To any one not conversant with such operations they probably will produce the impression of great singularity,

whereas to the mathematician they will appear as quite ordinary.

(Parapraph 61.) The well-known relations of the base of thenatural system of logarithms and the modulus render the equations very simple and natural.

(Paragraph 62.) It should be stated that negative values are to be excluded, for, if they were not, the number of solutions would be infinite. Whether the result given is correct I have not had the time to ascertain.

(Paragraph 64.) There are some grave errors in some of the statements. If a polygon of 51 ($=17\times3$) sides were constructible the trisection of an arc would not any longer be impossible. Nor is a polypon of 85 sides constructible, nor of 225 and 65535 sides, nor of any number save the first of those given in the last five numbers. Only those polygons are constructible, the number of whose sides satisfies the equation, $2^n \times N$, where n may be any interger, and $N=$ 3, 5, 15, 17, 257, 65537, ... 2^m+1; 2^m+1 being a prime number.

(Paragraph 73.) The more accurate expression is $\frac{1}{2}(\sqrt{5}-1) = x$. Therefore, $y=\frac{1}{2}(\sqrt{5}+1)$, $y=\frac{1}{2}(\sqrt{5}+3)$, from which all the relations mentioned follow with far less trouble and labor than from the decimal fractions given.

(Paragraph 79.) The series given is not the only instance, since $x + x^2 + x^3 + x^4 + \ldots = y$; $y + y^2 + y^3 + y^4 + \ldots = x$ show the same peculiarity.

(Paragraph 90.) The statement is not strictly true, since $\frac{1}{\sqrt{3}}$, an incommensurable quantity, exceeds its cube more than any other quantity. There is no decimal fraction which would express it accurately. The three decimals given express but a part of the required result." J. S., A. M.

These chapters were designed to answer hundreds of questions that accumulated in our *sanctum* drawer, and many anticipated similar ones.

Thousands of arithmetical scholars do not know what a logarithm is, but to a mathematician they are as simple as an abacus. However, it is a little more novel to the eye to observe the arithmetical results, than simply to state formulæ as in Paragraphs 60 and 73. "Numbers are divine," thought Plato; and "Uneven numbers please the Gods," says Virgil; the mathematician realizes these thoughts in the higher mathematics, and all who are engaged in original research

The *errata* appeared in December No., p. 334. The statements of Paragraph 64 are from Barlow's "Theory of Numbers," p. 505. (See also December No., p. 333 Par. 99), and Barlow's "Numbers, p. 299.)

Miscellaneous Notes and Queries.

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Books and Pamphlets Received.

PAPERS AND ADDRESSES before the American Section of the Theosophical Society, April 24, 1892. Sixth Annual Convention. Appendix to the Report. Contents — Cyclic Impressions and Return Our Evolution, by Wm. Q. Judge; Schools of Metaphysical Healing, by Dr. Arch. Keightley; Materialism and Spiritualism *vs.* Occultism, Dr. J. D. Buck; Some Thoughts on Reincarnation, by Geo. R. S. Mead; Theosophy and Nineteenth Century Pessimism, by Wm. E. Gates; The Way to the Path, by Mrs. M. L. Brainard. 8vo. pp. 56.

THEOSOPHY AND THE SOCIETY OF JESUS, by Annie Besant, F. T. S. Tract No. 2, of the Theo. Society. pp. 8.

THEOSOPHY AND ROMAN CATHOLICISM, by Herbert Burrows. Tract No. 3, of the Theo. Society. pp. 8.

TRANSACTIONS of the Literary and Historical Society of Quebec. No. 21. 8vo. pp. 80. Sessions 1891-1892. Paper — The War of 1812 in Connection with the Army Bill Act, by James Stevenson: pp. 79. From F. C. Würtele, Librarian, Quebec, Canada.

SMITH'S PLANETARY ALMANAC AND WEATHER GUIDE, FOR 1893, is now ready, brimming over with weather talk; 16th year. No other almanac on this continent contains tables for sowing and planting. Single copy, 12 cents; 18 copies, $1.00; 50 copies, $4.00; 100 copies, 7 cents each. Cheques subjects to a discount of 5 cents each. Address Walter H. Smith, 215 Pine Avenue, Montreal, Canada.

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THE PATH. Devoted to the Brotherhood of Humanity, Theosophy in America, the Study of Occult Science, Philosophy, and Aryan Literature. Founded in 1886. Vol. VIII, 1893. Wm. Q. Judge, editor. New York, 144 Madison Ave., N. Y. $2.00 per year; 20 cents per copy, monthly.

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. FEBRUARY, 1893. No. 2.

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NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*The Gods desire the depth and not the tumult of the Soul.*" — MAXIM.

VOL. XI. FEBRUARY, 1893. No. 2.

Spirit (COLOR), *Soul* (FORM), *Body* (MOVEMENT). *These Three Are One.*

BY MARIE LE BARON.

COLOR. Color is the apex of the △, The Flame, or chemical result of Movement. It is the Light toward which we aspire; the potency of the Trinity; *the* Life.

Movement, the base of the △.. Form, the risen substance. Color, the light proceeding to the Father, who is Light.

The triangular symbol is the figure of Man perfected, rising from the basic principle, earth made perfect in Form, and reaching unto the Heavens.

Color, then, the apex of Movement (chemically speaking), is the Spirit of mortal material. It is this we conjoin with Spirit moving over the vast space of the Universe.

A practical chemist watches well the eliminated product of his original matter. In this freed gaseous substance he finds the potency which means life, or death. An alchemist (far grown beyond experiment) sees the flame of the earthy substance dance before his eyes, in color-change. In this flaming of Spirit he reads nearness to highest chemical product. The story of the precious metals, the gems, and at the last, the Philosopher's Stone.

The universal power of Color in earth results in Gravity. By this

elimination from the central sulphur principle of the planet, man and beast are held to the outside of our sphere. This is the yellow factor of life ; that which gems our fields with buttercups and dandelions ; decorates the strata of minerals with precious gems, and holds man's soul, as well as feet, pioneer to the material.

For the yellow process resulted in the shining Gold, and man may not break the earth-power of Color till his own chain be shaken off. No man liveth who holds not the yellow atoms of eliminated gold in his body — chemically speaking. Through this yellow ally, in the chemical composition of man, shall the " Thought " (recovery) of gold be active. Master of this process of yellow, Man is Master of Gold ; Master of Gravity ; Master of Mammon.

The alchemists of old were the repositories of the secret of Color. Its laws they knew not ; the results of combination and elimination were familiar to them. Therefore, unto the world they gave instruction, beneath a cloak of mystical signs, which has remained a dead letter, truly, to the world at large.

To man, today, is given the Key of the ally of Light, and Color. With this shall be open the very caves of Aladdin ; for the secret of the earth is his, and he has but " to rub his lamp " (The Illuminator) to make the flame (which is Color), to see what and where he will. No fairy story, no Eastern tale of grandeur and splendor may outrival the tales we shall tell each other concerning this long-silent old earth of ours. Gems untold shall flame out from dark places ; rivers, long still, of gold and silver, shall yield up their gleaming beauty, and man live once again on an earth of enchanting fairness.

The Key to the hidden mystery is *Color*. Let us consider it. Geologically speaking, our world is in disorder. ***As it was it is not now.*** The law of complexity is in result, simplicity. An aggregate of chemical properties is the crystal. The highest product in the mineral world is the conjoining of the two Simples. That is, the eliminated products of all the other minerals acting on each other through the innumerable Ages.

Plainly speaking, Mother Nature, in proceeding to put her house in order, finds that her mineral children are far a-field. Chaos is everywhere. The matter of the cellar is in the attic ; the grand halls of the once illuminated house are filled with the *debris* of wild storms

and sulphurous orgies ; the portals have long been closed and choked with weeds in place of rare blossoms ; and Elementaries, " imps of darkness," stalk through the Temple of the one mighty Lord-Man.

Mother-Nature is at last awake. Rubbing her almond-shaped eyes, she cometh out of the East to decry the state of her abode. She shall open wide the portals and casements of darkness. The cobwebs of Ages shall fall before her touch ; her magic broom shall reach up even to the chaotic cloud—nets of the disordered sky.

Behold ! She cometh. Behind her the dainty Messenger, bearing upon his wingéd shoulder the Key of 7.

Open wide ye doors ! Let in the white light of the Coming One. Beauty, Harmony, Glory. These shall reign again in the Temple of the Lord !

What finds the Mother sitting uopn her haunches in the soul of her disordered Mansion ? A very fire-fiend upon the hearth-stone ! Surrounded by imps of lurid-eyed men, this hag of Sulphur sits in fiendish glee above her cauldron of Color — feeding, feeding it with the poisonous substance, the fumes of which subtlely wend their sinuous way up through the despoiled mansion, issuing now in coarser texture from windows and doors (the craters of the volcanic heights), now in more insidious form permeating every nook and cranny of the earth-places above.

Yellow is the hue of the hag, a sulphurous, red hue ; the tone of jaundice and yellow fever, the ally of death in man's blood.

Demonish peals of laughter ring about the desolated rafters of this heart-home of the old earth as these impish fire-fiends recount the misery untold projected upon man and beast. They point to long processions of suffering ones, to stretching graveyards ; to despair, crime, ruin.

The work of the yellow hag ! Perfected action of the Androgynous One. The yellow feminine married in air eternal One-ness to the Red Masculine. Orange, the Angel of Gold (The OR, Elementary).

How shall the wise Mother eject this mighty hag of hell from her inmost domain ? Mighty are the fire-fiends, we opine ! Great cauldrons of melted lava ; iron serpents writhing as in dispair for more victims ; bolts of mighty metals, red hot for instruments of torture everlasting. How shall Mother Nature deal with this, her most terrible, and vindictive emeny ?

Let us see! She shall absorb her in a mighty power. Disintegrate, disolve, transmute, transform, and make of the fiend, at length, a creature of Light. The yellow gossamer, fairy of wood and field ; the Queen of buttercups and Daisies, of goldenrod and maple leaf ; the faithful servitor of the declining yellow Sun-Queen — the puck of the round earth. The Mother holdeth in her hand the Magic Staff of Adam. Inscribed thereon the mystic seven characters that reveal the history of the despoiled house of earth. She readeth this, and knoweth all. Harmony now cometh out of disorder. As it was so shall it be. " Touch not pitch lest ye be defiled." This is the warning against the powers of darkness. Eliminate from the chemical construction of your own body (the Temple, and Earth in miniature) that which may conjoin your gaseous (Soul-substance) with that of the subtle fiends.

Make to yourselves friends of the house of Mammon that ye may become Masters. The elimination of an evil matter is its head and tyrant ; its absorbent and transmuter ; its destroyer and saviour. Even so with the highest gaseous property of the yellow-red hag, the married evils of interior earth. Mother Nature seizes swiftly upon this subtle ally (which is to the yellow color of the hag's matter what the borrowed sunbeams might be to the hue of saffron). Armed with this color aura she proceeds into the very heart of the dew of sulphur. Behold! Eliminated evil overcometh evil. Subtle, intense, all-absorbing, disintegrating, no demons of the under-world can stand before it. Thus does Mother Nature fumigate her hearth-stone. Thus she stands mistress once again of her Temple, through which her magic voice shall once more sound again.

How, then, hath the wise woman bound the subtle ally — the apex of the triangular power of the basic principle of earth. How, but in calling to her aid Spirit (the Flame proceeding from a former elimination of Light) that once fair inmate of her now disrupted dwelling. She hath called loudly upon this creature of Universal Space, released unto all time, and, from the rebound of vibration, caught an ally which is also Color ; (that before which no earth principle can stand fixed). She has called, out of the realms of Spirit, the law of Blue, the very Ariel of Spirits, gauzy-winged, azure-crowned and gowned, the tiny Sprite that bears the messages of the King of the Color Kingdom.

Behold! For the Spirit of the buttercups and goldenrod hath looked upon the fair Sprite Ariel, the Blue Angel of earth's heaven, and hath looked and loved. The two love, caress, wed, and of the union is born the child of earth—the Green. The adopted babe of Mother Nature's renewed and resurrected home. The babe plays now upon the hearthstone, lying in the warm ashes where the fire-fiends lately sported in impish glee. It sends its color-breath up through the domains of earth, and the inhabitants rest in verdurous places. The law of green usurps the yellow force of the sometime interior sulphur. The hag is asleep, bound by the silken thread of the golden butterfly.

This is one secret of the earth-center: that the ruby hath become an emerald. The ruby is the eye of evil. The masculine demon that wedded the yellow hag. It sleepeth.

It is then the ally of blue-green, with which we shall open all hidden places, bursting up from cranny, and creeping into nook and cavern, as doth the vegetation of earth. How capture we this friend to fair and potent change.

Find quickly who holdeth him in fond embrace.

He hath been born out of the yellow butterfly of gold and of blue, gossamer Ariel, but his Life was ere they two of earth were created. He is the white moth of the air out of which is born Form. To capture him, Love came from the blue realm of Space; and Love (Blue) brought him in her bosom to the butterfly, which is Cupid. White and pure was he, a snow-white dove, such as Venus loved to harness to her car, when she held the pure white thing a prisoner.

Perfected Form (the Sphere) is he; shining, and yet formless. Strange bit of apparently useless creation. A little idle Prince of the Silver Kingdom. A Virgin of Fire. None can hold him. His touch is Life itself; the green babe which is a type of Immortality.

In what heavenly web shall we capture this soft, white thing of the immortals? By the Law of Love. The Law of the Mother-Love, which is the Generation of Life. Where, then, is the Mother of Aio, the Virgin, not yet repeated and still breathing out Color, Form, Movement, upon the Great Space of Matter? She is sleeping till the King of Color teaches her where she lies in ambush. Send him awake and call her offspring, Green, to bestow upon us the fruit of the Hesperides. For we hunger and thirst. We have shouted aloud

over sea and cloud and she cometh not. But, even as we call, she stands fairer than the morning, warmer than the golden noon, calmer than the evening, beside us. " What wilt thou, Oh children of sombre earth ? " " Give us, Oh, Mother of Light, once again, the reign of Color ! For this, we beseech thy grace and help ! "

" Call me not then alone," saith she of the virgin robe of trailing, star-lit silver. Without him whom my soul loveth, I may not bestow. We are one ! "

" Call him quickly, then, O, beautiful Queen of Love ! " We cry, give us our " lost inheritance, once again ! "

More swift than the wind of morn across the waving corn-silk, a step drew near. Radiance, strength, beauty, past the Sons of Light ; thus appeareth the King of the White Queen's Soul.

He hath come, and as the hands clasp, a flutter of unheard wings is felt and the tiny white babe of Form is upon their united breasts.

The child of love. The creation sought for by the Philosopher and Alchemist. The mystic babe of Color.

" Ours eternally ! Ye may not touch him ! " cry the mighty King and Queen of spotless radiance. " He shall do your bidding in the Spirit. He shall open to ye the wonders of earth. Ye will find him even in our One Heart. We come with him. Without us he is a babe. Between our Love ye may make, with his potency, a world."

" What, then, are ye," we cried, " that we may hold thee fast for the inflicting of the colorless world ?"

" We are the Highest and the Lowest, the All in All ; the Crystal, and the Diamond ; the concentration and diffusion. The two in one. The ashes of earth sublimated, raised to the Pinnacle of Greatness. The apex of matter diffusing light, that all earth may follow in our footsteps.

" We are the King and Queen of matter. The child of our bosom is the result of the wedding of two creatures of Light, white as snow, once matter, now gaseous rising into light which issues from flame — the apex of the △."

Behold the △ spurning earth (its basic principle rejected), rising to the God-height of Knowledge !

This is the Elimination of Man.

ISRAELITISH NAMES. Surnames of persons and families living in England, and her colonies, and in the United States, not belonging to the Jewish communities, but whose names are of Israelitish extract, and found in the Bible connected with the Lost Tribes of Israel.

" It is a fact," says Henry Edgcombe Nicolls, the ' Bayard Taylor of England,' " that family names mark the origin of a people." Of the six names of English people, in the British Isles, the colonies, and the United States, he has traced thousands of them back to their Hebrew origin. In connection with this fact it must be borne in mind that we do not retain these names because we are Christians, for in foreign countries where there are many missionaries, the greatest difficulty is said to be experienced to prevail upon the natives to change their native-born names for some biblical name. Among the English people the tendency is to distinctively cling to their biblical christian names, while their surnames, many of them, as the following list from Mr. Nicoll's work will show, were brought down from a distant Israeltish origin. Dean Stanley says, " The Israelites were not only our spiritual ancestors, but their names have descended to us."

Aaron, Aronson, Abdi, Abdy, Abel, Abell, Abraham, Abram, Absolum, Absolun, Acher, Acker, Adam, Adnam, Adrian, Akam, Alexander, Allon, Ami, Amos, Arden, Ardin, Asa, Asaph, Aser, Ascher, Ashbee, Ashall, Asher, Asser.

Baalam, Balam, Bale, Bashan, Bavey, Bavy, Becker, Benjamin, Benn, Boaz, Braham.

Caanan, Cain, Canan, Carma, Claudi.

Dan, Daniel, Dann, Darkin, Darkon, David, Demetrius, Dviel, Dumach, Dumax.

Eberr, Ebirt, Eden, Elam, Elias, Elisha, Elkam, Ely, Enock, Esau, Ezekiel.

Gad, Gade, Gaze, Geishom, Gideon.

Hadlai, Hadley, Hagar, Hager, Hagg, Hagger, Ham, Hamel, Hanam, Hanum, Hannon, Haraph, Harhaph, Haroch, Harock, Havel, Hazel, Hearon, Heber, Helez, Heley, Heles, Helis, Heman, Hemans, Hemen, Henock, Hensey, Hepher, Herapp, Hinde, Homan, Homann, Horom, Hosack, Hozah, Hosea, Hosens, Hosi, Hul, Hull, Huri, Hurry.

Isaac. Jacob, Jackman, Jared, Jasher, Javan, Javane, Jehl, Jehul, Jehu, Jeremiah, Jesse, Jessuran, Jessy, Jewell, Jorchim, Job, Joel,

Jonathan, Jona, Jonas, Jory, Josephs, Josephus, John, Joshua, Josiah, Jotham, Jothan, Jude, Jury.

Kenah, Kenan, Kenaz, Keria, Kinmon, Kish.

Lazarus, Lear, Lebahn, Leban, Levy, Lot, Latam, Loton, Lucas, Lucius, Luke.

Maas, Marcus, Magdalin, Malichi, Mallock, Mark, Marian, Mash, Mathams, Mathen, Matthew, Mathieu, Meier, Meriam, Michal, Michel, Mariam, Mirza, Mordecai, Moses, Mosses.

Nahon, Nahum, Nason, Nathan, Nehemiah, Noah, Nott, Nunn.

Obed, Ogg, Ohern, Omer, Oran, Oshea.

Padon, Paul, Pelett, Perez, Pheby, Philip, Philipe.

Rachael, Kam, Reu, Reuben, Rew, Ruele, Rule.

Sage, Sacker, Sala, Salman, Salmon, Samson, Samuel, Saul, Seear, Selim, Seth, Shaver, Shepton, Shetha, Shether, Shillam, Shillem, Shimei, Shipton, Simeon, Sismay, Soady, Solomon, Stephen, Stephesues, St. John.

Tetter, Timothy, Tobiah, Tobias, Tow.

Urie, Uzziele. Zachariah, Zalamanson.

EGG PROBLEM. Colonel Clarke, F. R. S., submitted this problem to the philosophers of England : Required an investigation of the following:

You can ascertain whether a boiled egg is soft- or hard-boiled by this process ; Lay the egg on a smooth horizontal surface ; spin it (initially round a vertical axis perpendicular to its axis of figure); then, if soft it continues to rotate in that way ; but if hard it soon gets up on end.

Mr. H. L. Orchard, L. C. P., presents the following explanation:

If, when the egg is spun as in the question, the contents are *liquid*, there is no vertical force produced on its center of gravity, — the interior of the shell being supposed *smooth*. But, if the contents are *solid*, we shall have to consider a resultant force made up of the (horizontal) spinning force and of the moment of inertia due to rotation about the center of gravity ; this resultant will (by the parallelogram of forces) tend to tilt up the center of gravity (situated towards the broad end) and therefore to raise the egg up on that end.—*Educational Times Reprint*, Vol. XXX, p. 30.

" *The intuitive faculty is a ray of Deity, and beholds Essence,*
The soul which follows its divine parent is therefore a wonder."
—ROBERT A. VAUGHAN.

A BISHOP AS POET AND COOK. Bishop Williams' of Connecticut, senior Prelate of the Episcopal Church in the United States. is an enthusiast upon the subject of New England corn-cake, and has incorporated in verse his views as to how the delicacy should be made. The recipe, as it recently appeared in the Hartford *Times*, has this prologue :

A forgetful old Bishop,
All broken to pieces,
Neglected to dish up
For one of his nieces
A receipt for "Corn Pone,"
The best ever known.
So he hastes to repair his sin of omission,
And hopes that in view of his shattered condition
His suit for forgiveness he humbly may urge,
So here's the receipt, and it comes from Lake George.

THE RECIPE.

Take a cup of corn meal
(And the meal should be yellow),
Add a cup of wheat flour
For to make the corn mellow;
Of sugar a cup, white or brown at your pleasure
(The color is nothing, the fruit is the measure);

And now comes a troublesome thing to indite,
For the rhame and the reason they trouble me quite;
For after the sugar, the flour and the meal,
Comes a cup of sour cream, but unless you should steal
From your neighbors, I fear you will never be able
This item to put upon your cook's table;
For "sure and indeed," in all towns I remember,
Sour cream is as scarce as June bugs in December.

So here an alternative nicely contrived
Is suggested, your mind to relieve,
And showing how you, without stealing at all,
The ground that is lost may retrieve.
Instead of sour cream, take one cup of milk,
"Sweet milk!" what a sweet phrase to utter!
And to make it cream-like put into the cup
Just three tablespoonfuls of butter.

Cream of tartar, one teaspoonfuls, rules dietetic,
(How nearly I wrote down tartar emetic);
But no; cream of tartar, it is without doubt,
And so the alternative makes itself out.
Of soda the half of a teaspoonful add,
Or else your poor corn cake will go to the bad;
Two eggs must be broken without being beat,
Then of salt a teaspoonful your work will complete.
Twenty minutes of baking are needful to bring
To the point of perfection this "awful good thing."
To eat at the best this remarkable cake,
You should fish all day long on the royal-named lake,
With the bright waters glancing in glorious light
And beauties unnumbered bewild'ring your sight,
On mountain and lake, in water and sky;
And then, when the shadows fall down from on high.
Seek "Sabbath Day Point," as the light fades away,
And end with this feast the angler's long day.
Then, there you will find, without any question,
That an appetite honest awaits on digestion.

QUESTIONS.

1. Some of our modern classical scholars and philologists now spell the name of the author of the *Æneid* with an *e*, thus, "*Vergil*," in place of Virgil. What is the authority for the former? LOGOS.

2. Who was meant by "Good-Intent" in the narrative entitled "The Progress of the Pilgrim Good-Intent, in Jacobinical Times," which was printed in many editions during the early years of the present century? JONATHAN.

3. Whence comes the quotation, "Bringing a cure for all our ills," sometimes credited to the Bible? I fail to find it in the Scriptures. SEARCHER.

4. Biblical interpreters have given "*Prædam acceleravit spoliam festinando*," as the meaning of *Maher-shalal-hash-baz* (Isaiah, VIII, 1, 3); but what is the English of the Latin? STUDENT.

5. A brother Odd Fellows informs me that in some certain meetings of the lodge the presiding officer must be addressed as *Most Noble Grand* instead of "Noble Grand." As he did not explain when such an address was proper, I am led to ask for information. X.

6. Why was the Sibyl of Judæa called *a Huldah?* (See Higgins's "Anacalypsis," Vol. I, p. 252.) PHILOBIBLION.

7. Who is the author of the following lines? HENRY.

> Within that awful volume lies
> The mystery of mysteries!
> Happiest they of human race,
> To whom God has given grace
> To read, to fear, to hope, to pray,
> To lift the latch, to force the way;
> But better had they ne'er been born,
> Who read to doubt, or read to scorn.

8. Robert Wood, in his work, "Essay on the Original Genius and Writings of Homer," London, 1824, p. 161, has the following remarks:

"When Proteus takes an account of the numbers of the sea-calves, the manner in which he performs that operation is expressed by a Greek verb (*pempasselai*, Odyssey IV, 412), to which there is nothing in our language literally equivalent. When I therefore say he *fived* them, I take the liberty of coining a word, which, corresponding with the old Greek term, will convey to the English reader an allusion to the origin of arithmetic."

Is any other numeral ever used as a verb to represent the method of counting? "He *fived* them." CLASSICUS.

9. Are all the letters in the word *Queue* vowels except the initial? ALICE.

Testaments of the Twelve Patriarchs.

II. SIMEON — Concerning Envy.

1. The copy of the words of Simeon, what things he spake to his sons before he died, in the hundred and twentieth year of his life, in the year in which Joseph died. For they came to visit him when he was sick, and he strengthened himself and sat up and kissed them, and said to them:

2. Hear, O my children, hear Simeon your father, what things I have in my heart. I was born of Jacob my father, his second son; and my mother Leah called me Simeon, because the Lord heard her prayer. I became strong exceedingly; I shrank from no deed, nor was I afraid of anything. For my heart was hard, and my mind was unmovable, and my bowels unfeeling; because valour also has been given from the Most High to men in soul and in body. And at that time I was jealous of Joseph because our father loved him; and I set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, that I regarded him not as a brother, and spared not Jacob my father. But his God and the God of his fathers sent forth His angel, and delivered him out of my hands. For when I went into Shechem to bring ointment for the flocks, and Reuben to Dotham, where were our necessaries and all our stores, Judah our brother sold him to the Ishmaelites. And when Reuben came he was grieved, for he wished to have restored him safe to his father. But I was wroth against Judah in that he let him go away alive, and for five months I continued wrothful against him; but God restrained me, and withheld from me all working of my hands, for my right hand was half withered for seven days. And I knew, my children, that because of Joseph this happened to me, and I repented and wept; and I besought the Lord that He would restore my hand unto me, and that I might be kept from all pollution and envy, and from all folly. For I knew that I had devised an evil deed before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him.

3. And now, children, take heed of the spirit of deceit and of envy. For envy ruleth over the whole mind of a man, and suffereth him neither to eat, nor to drink, nor to do any good thing; it ever suggesteth to him to destroy him that he envieth; and he that is envied ever flourisheth, but he that envieth fades away. Two years of days I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy cometh by the fear of God. If a man flee to the Lord, the evil spirit runneth away from him, and his mind be-

cometh easy. And henceforward he sympathizeth with him whom he envied, and condemneth not those who love him, and so ceaseth from his envy.

4. And my father asked concerning me, because he saw that I was sad; and I said, I am pained in the liver. For I mourned more than they all, because I was guilty of the selling of Joseph. And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, and grieved not. Now Joseph was a good man, and had the spirit of God within him; compassionate and pitiful, he bore not malice against me; nay, he loved me even as the rest of his brothers. Take heed, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind the brother of your father, that God may give to you also grace and glory, and blessing upon your heads, even as ye saw in him. All his days he reproached us not concerning this thing, but loved us as his own soul, and beyond his own sons; and he glorified us, an gave riches, and cattle, and fruits freely to us all. Do ye then also, my beloved children, love each one his brother with a good heart, and remove from you the spirit of envy, for this maketh savage the soul and destroyeth the body; it turneth his purposes into anger and war, and stirreth up into blood, and leadeth the mind into frenzy, and suffereth not prudence to act in men; moreover, it taketh away sleep, and causeth tumult to the soul and trembling to the body. For even in sleep some malicious jealousy, deluding him, gnaweth at his soul, and with wicked spirits disturbeth it, and causeth the body to be troubled, and the mind to awake from sleep in confusion; and as though having a wicked and poisonous spirit, so appeareth it to men.

5. Therefore was Joseph fair in appearance, and goodly to look upon, because there dwelt not in him any wickedness; for in trouble of the spirit the face declareth it. And now, my children, make your hearts good before the Lord, and your ways straight before men, and ye shall find grace before God and men. And take heed not to commit fornication, for fornication is mother of all evils, separating from God, and bringing near to Beliar. For I have seen it inscribed in the writing of Enoch that your sons shall with you be corrupted in fornication, and shall do wrong against Levi with the sword. But they shall not prevail against Levi, for he shall wage the war of the Lord, and shall conquer all your hosts; and there shall be a few divided in Levi and Judah, and there shall be none of you for sovereignty, even as also my father Jacob prophesied in his blessings.

6. Behold, I have foretold you all things, that I may be clear from the sin of your souls. Now, if you remove from you your envy, and al your stiff-neckedness, as a rose shall my bones flourish in Israel, and as a lily my flesh in Jacob, and my odour shall be as the odour of

Libanus; and as cedars shall holy ones be multiplied from me forever, and their branches shall stretch afar off. Then shall perish the seed of Canaan, and a remnant shall not be to Amalek, and all the Cappadocians shall perish, and all the Hittites shall be utterly destroyed. Then shall fail the land of Ham, and every people shall perish. Then shall all the earth rest from trouble, and all the world under heaven from war. Then shall Shem be glorified, because the Lord God, the Mighty One of Israel, shall appear upon earth as a man, and save by Him Adam. Then shall all the spirits of deceit be given to be tramcled under foot, and men shall rule over the wicked spirits. Then shall I arise in joy, and will bless the Most High because of His marvellous works, because God hath taken and eaten with men and saved men.

7. And now, my children, obey Levi, and in Judah shall ye be redeemed; and be not lifted up against these two tribes, for from them shall arise to you the salvation of God. For the Lord shall rise up from Levi as it were a Priest, and from Judah as it were a King, God and man. So shall He save all the Gentiles and the race of Israel. Therefore I command your children, that they may observe them throughout their generations.

8. And Simeon made an end of commanding his sons, and slept with his fathers, being an hundred and twenty years old. And they laid him in a coffin of incorruptible wood, to take up his bones to Hebron. And they carried him up in a war of the Egyptians secretly; for the bones of Joseph the Egyptians guarded in the treasure-house of the palace; for the sorcerers told them that at the departure of the bones of Joseph there should be throughout the whole of Egypt darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognize his brother.

9. And the sons of Simeon bewailed their father according to the law of mourning, and they were in Egypt until the day of their departure from Egypt by the hand of Moses.

EZRA AND ZOROASTER. A very ingenious writer in the old *Monthly Magazine* (No. 385, August, 1823) supposes that,

"Ezra was the only Zoroaster, snd that the XXI Books of Zertusht were the XXI Books of our Hebrew Bible; with the exception, indeed, the canon of Ezra could not have included Nehemiah, who flourished after the death of Ezra; nor the extant book of Daniel, which dates from Judas Maccabeus; nor the Ecclesiastes, which is posterior to Philo; and that it did include the book of Enoch, now retained only in the Abyssinian canon."

Hieroglyphics on Obelisk Translated.

(VOL. XI, P. 16.)

The New York *Herald* published the following translation of the hieroglyphics on the obelisk, as furnished by Dr. Brugsch Bey:

FACE I.

King Thothmes III. is represented as a Sphinx, with the head and arms of a man. He is offering two vases of wine to the Sun God On. His body rests upon a sort of pylon, decorated with the titles:

The Strong Bull, Who manifests himself King In the Thebaid, The Son of the Sun. Thothmes.

Over the body may be read: The Gracious God, Lord of the Two Worlds, King of Upper and Lower Egypt, Ra-men-kheper. – –

[*Name of the Royal Standard.*]

Horus: Magnified and Enlightened by the Crown of Upper Egypt.

[*The Official Standard.*]

The King of Upper and Lower Egypt: Ra-men-kheper.

[*The Title of the Victorious.*]

The Golden Horus. The Strong of Arm. Who beat the Kings of Foreign Nations. Who were numbered by hundreds of thousands, For his Father, the Sun God Ra, ordered for him Victories over all Lands. Mighty Power Was concentrated at the points of his hands To widen the boundaries of Egypt.

[*The Samily Name.*]

The Son of the Sun Thutmes – – – – – – Who gives Life of all Stability and Purity. Today as ever after. Horus the Strong Bull. The Son of Tum. The King of Upper and Lower Egypt. Ra-user-ma. The Chosen One of the Sun. Lord of the Diadems of the Vulture and of the Serpent. Protector of Egypt. Chastiser of Foreign Nations. The Son of the Sun, Ramessu Meri-amun the Conqueror, Who With his Own Arms Performed Great Deeds In the face of The Entire World Assembled. The Lord of the Two Worlds; Ra-user-ma, The Chosen One of the Sun, The Son of the Sun; Ramessu Meri-amum, Who gives Life of all Stability and Purity Today as ever after. Horus: the Strong Bull. Friend of Justice. King of Upper and Lower Egypt. Lord of the Periods of Thirty Years. Like his Father, Ptah-Tanen. [*The god of Memphis.*] The Son of the Sun; Ramessu Meri-amun. [*That is to say the Friend of the god Amon of Thebes.*]

The Sun created him. To cause great Rejoicing in the City of On, and to fill the city with Riches the Sanctuaries of his Creator, the Lord of the two Worlds: Ra-user-ma, the Chosen one of the Sun.

The Son of the Sun: Ramessu Meri-amun, Who gives Life to all Stability and Purity Today as ever after.

FACE II.

The representation and the text inscribed upon the pylon are the some as those on Face I. The inscriptions engraved over the Sphinx and the figure of the god are not sufficiently distinct to read them.

[*Name of the Royal Standard.*]

Horus, the Strong Bull, Who manifested himself as King inthe Thebaid•

[*Official Title.*]

The King of Upper and Lower Egypt: Ra-men-kheper, Who caused Great Rejoicing in the House of the Sun God Ra—[*That is Heliopolis.*] Who created the beauty of the Sun Disk; the day when for the first time was made – – – – – – –

Horus: The Strong Bull, the Son of the Sun God Ra, the King of Upper and Lower Egypt. Ra-user-ma the Chosen One of the Sun. The Golden Horus: Rich in Years; Grand in Victories. The Son of the Sun; Ramessu Meri-amun. – – – – – – – – The Lord of the Two Worlds. Ra-user-ma the Chosen One of the Sun, the Son of the Sun [*Ramessu-Meria-mun*] - - - - Like the Sun Horus: the Strong Bull, Friend of Justice. The King of Upper and Lower Egypt; the Son of the Sun; the Creature of the Gods; Who [has taken possession of] the Two Worlds, the Son of the Sun; Ra-user-ma Meri-amun: The Friend of the City of the Sun; Never before was done what he did for the City of On. His Memory is forever fixed in the City of Tum [*Pitum*]. The Lord of the Two Worlds: Ra user-ma. The Chosen One of the Sun. The Son of the Sun [*Ramessu-Meri-amum*] Who gives life.

FACE III.

(*Partly illegible.*)

[*Name of Royal Standard.*]

Horus: the Strong Bull, Friend of the Sun God Ra.

[*The Official Title.*]

The King of Upper and Lower Egypt, Ra-men-kheper - - - -

FACE IV.

The representation and the text inscribed upon the pylon are the same as those on Face I. The Sun God is this time called "*Hormakhu*"—that is, the Harmais or Harmachis of the Greeks.

The King's titles are:

The Gracious God, the Lord of the Two Worlds: Ra-men-kheper:
The offering of the god is indicated by the inscription:
Gift of Wine.

[*Name of the Royal Standard*]

Horus: the Strong Bull. Who manifested himself as King in Thebaid.

[*The Crown Title.*]

The Lord of the Diadems of the Vulture and of the Serpent, His Kingdom is as lasting as is the Sun in the Heavens.
[*The Family name, enclosed in an elliptical circle and containing a curious allusion to the meaning of the name Thutmes.*]

The Creature of the God Tum, Lord of the City of On, the Son who came out from his Belly, and whom the God THUT *formed.* [MES.] They created him in the Grand Hall [*of the Temple of On*] After the model of their own body, being conscious of the Great Deeds he was to accomplish; he whose Kingdom should be of long duration. [*The Official Title.*]

The King of Upper and Lower Egypt, Ra-men-kheper, Friend of the Great God Tum, and of the Circle of his Divinities. He who gives Life of all Stability and Purity Today as ever after. Horus: the Strong Bull, Friend of the Sun God Ra, the King of Upper and Lower Egypt, Ra-user-ma. The Chosen One of the Sun. He has taken possession of the Two Worlds, the Son of the Sun; Ramessu Meri-amun. A Handsome and Kind-Herated Youth. He is as resplendent as is the Solar Orb in the Horizon. The Lord of the Two Worlds; Ra-user-ma, the Chosen One of the Sun. The Son of the Sun; Ramessu Meri-amnu. The Reflected Splendor of the God Tum who gives Life, Horus; the Strong Bull. Th eSon of the Sun God Kheper [*that is of him who exists*], the King of Upper and Lower Egypt, Ra-user-ma, the Chosen One of the Sun. The Golden Horus; Rich in Years; Grand in Victories. The Son of the Sun; Ramessu Məri-amun.

He came out of the Belly. To receive the Crowns from the Sun God Ra, Who Created him to be the Sole Monarch, The Lord of the Two Worlds. Ra-user-ma. The Chosen One of the Sun. The Son of the Sun. Ramessu-Meri-amun. Thc Reflected Splendor of the God Tum. Like the Sun.

At the foot of the four faces of the obelisk is a horizontal line of text, which reads: "May he live! The Gracious God: Ra-user-ma. The Chosen One of the Sun; The Gracious God; Ramessu-Meri-amun."

Memoranda of New Hampshire Towns.

(*Continued from January, 1893, p. 7.*)

BELKNAP COUNTY.

Alton (imcorporated June 16, 1796), New Durham, name of English town.

Barnstead, granted May 20, 1727.

Belmont (as Upper Gilmanton, June 29, 1859), set off from Gilmanton; took present name June 24, 1869, for August Belmont.

Center Harbor (Dec. 7, 1797), part of Moultonborough.

Gilford (June 16, 1812), set off from Gilmanton.

Gilmanton (May 29, 1727), included Gilford and Belmont; so called for settlers named Gilman.

Laconia (July 25, 1855), Meredith divided; adopted name first given the territory of N. H., originally the home of the Spartans; in 1847 took part of Gilford's territory.

Meredith (Dec. 30, 1768), called New Salem; included Laconia.

New Hampton (Nov. 27, 1777), part of Moultonborough Gore.

Sanbornton (March 1, 1770), included Tilton and part of Franklin; settled by several persons named Sanborn; spelled Sanborntown for first child born on sand beach of the bay.

Tilton (July 1869), Sanbornton divided; for Samuel Tilton.

CARROLL COUNTY.

Albany (incorporated as Burton, Nov. 6, 1776), present name adopted July 2, 1833, for Albany, N. Y., named for Duke of Albany.

Bartlett (June 16, 1790), named for Gov. Josiah Bartlett; from Coos county.

Brookfield (Dec. 30, 1894), part of Middleton.

Chatham, granted Feb. 7, 1767; from Coos county.

Conway, granted Oct. 1, 1765, called Pigwackett.

Eaton, granted Nov. 7, 1776, included Madison.

Effingham (Aug. 18, 1778), part of Freedom called Leavitt's-town.

Freedom (June 16, 1851), formed from Effingham and Ossipee Gore.

Hale's Location, adjoining Bartlett; from Coos county.

Hart's Location; from Coos county.

Jackson (as Adams, Dec. 4, 1800), adopted present name July 4, 1829, from political preference; from Coos county.

Hill (as New Chester, Nov. 20, 1778), included Bridgewater and Bristol; adopted present name in 1836 for Gov. Isaac Hill; from Grafton county, July 1, 1868.

Hooksett (July 2, 1822), formed from Chester, Goffstown and Dunbarton.

Hopkinton (Jan. 10, 1765), called New Hopkinton, settled by people from Hopkinton, Mass.; from Hillsborough county.

Loudon (Jan. 23, 1773), formed from Canterbury; named for Earl of Loudon; from Rockingham county.

Newbury (as Fisherfield Nov. 27, 1778), first called Dantzick; adopted present name in 1836; from Hillsborough county.

New London (June 25, 1779), a part of Alexandria Addition, and first called Heidelberg; from Hillsborough county.

Northfield (June 19, 1780), taken from Canterbury; from Rockingham county.

Prembroke (Nov. 1, 1759), granted May, 1727, as Suncook; from Rockingham county.

Pittsfield (March 27, 1782), formed from Chester; from Rockingham county.

Salisbury (March 1, 1768), called Baker's-town and Gerrish-town, afterward Stevens-town; from Hillsborough county.

Sutton (April 13, 1784), called Perry's-town for Obadiah Perry, for Sutton, Mass.; from Hillsborough county.

Warner (Sept. 3, 1774), callled New Amesbury and Jennis-town, to which was added so much of Kearsarge Gore as lay south of Kearsarge Summit; from Hillsborongh county.

Webster (July 3, 1860), west part of Boscawen divided.

Wilmont (June 18, 1807), formed from the north-easterly portion of New London, part of New Chester; Hill and that part of Kearsarge Gore north of Kearsarge Summit.

CHESHIRE COUNTY.

Alstead (Aug. 6, 1763), first granted as Newton.

Chesterfield, called No. 1. granted Feb. 11, 1752.

Dublin (March 29, 1771), called Monadnock No. 2; included part of Harrisville.

Fitzwilliam (May 19,1773), called Monadnock No. 4; included part of Troy.

Gilsum (July 13, 1763), called Boyle, and included Surry.

Harrisville (July 2, 1870), formed from Dublin and Nelson.

Madison (Dec. 17, 1852), Eaton divided; named for President James Madison.

Moultonborough, granted Nov. 17, 1763; named for Col. Jonathan Moulton.

Ossipee (Feb. 22, 1785), called New Garden; Indian name.

Sandwich (Oct. 25, 1763).

Tamworth (Oct. 14, 1766.)

Tuftonborough (Dec. 17, 1795), named for John Tufton Mason.

Wakefield (Aug. 30, 1774), called East Town.

Wolfeborough (July 9, 1770), named for Gen. Wolfe.

MERRIMACK COUNTY.

Allenstown (incorporated July 2, 1831), granted May 11, 1722; from Rockingham county.

Andover (June 25, 1779), called Emeriss-town, and New Breton, for some of the grantees who were of the captors of that place in 1745; from Hillsborough county.

Boscawen (April 22, 1760), called Contoocook; named for Admiral Edward Boscawen; from Hillsborough county.

Bow, included part of Territory of Concord, named for bend in river; granted May 20 1727; from Rockingham county.

Bradford (Sept. 27, 1787), called New Bradford, for Bradford, Mass.; from Hillsborough county.

Canterbury, included the territory of Loudon and Northfield; granted May 20, 1727; from Rockingham county.

Chichester, included Pittsfield; granted May 20, 1727; from Rockingham county.

Concord, (as Rumford, June 7, 1733; as Concord, state of agreement or peace, Feb. 27, 1765), granted as Penacook, Jan. 17, 1725; in reference to settlement of territorial differences with Bow, by the King; became state capital in 1816; adopted city charter, March 10, 1853; from Rockingham county.

Danbury (June 181795), taken from Alexandria; from Grafton county.

Dunbarton (Aug. 10, 1765), called Stark's-town, included part of Hooksett; from Rockingham county.

Epsom (May 18, 1727): from Rockingham county.

Franklin (Dec. 24, 1828), taken from Andover. Salisbury, Northfield, and Sanbornton; named for Benjamin Franklin.

Henniker (Nov. 9, 1768), called No. 6; named for John Henniker, M. P., merchant in London; from Hillsborough county.

Hinsdale (under J. Wentworth, Sept. 3, 1753), called Fort Dummer; named for Col, Ebenezer Hindsdale.

Jaffrey (Aug. 17, 1773), called Monadnock No. 2; named for Hon. Geo. Jaffrey, Portsmouth, councilor.

Keene (April 11, 1753), called Upper Ashuelot; adopted city charter 1873; named for Sir Benj. Keene, British minister to Spain.

Marlborough (Dec. 13, 1776), Monadnock No. 5, including parts of Roxbury and Troy; named for Duke of Marlborough.

Marlow (Oct. 7, 1761.)

Nelson (Feb. 22, 1774), Monadnock No. 6; afterwards called Packersfield, for Thomas Packer, a Masonian proprietor; included part of Roxbury; present name adopted June, 1814; named for Lord Nelson.

Richmond (Feb. 28, 1752).

Rindge (Aug. 11, 1768), Monadnock No. 1, named for Geo. Rindge a proprietor and councilor.

Roxbury (Dec. 9, 1812), formed from parts of Nelson, Keene and Marlborough.

Stoddard (Nov. 5, 1774), called Limerick, named for Col. Sampson Stoddard, a granted from Chelmsford.

Sullivan (Sept. 27, 1787), named for Gen. John Sullivan.

Surry (March 9, 1769), formed from parts of Gilsum and Westmoreland.

Swansey (July 2, 1853), called Lower Ashuelot.

Troy (June 23, 1815), formed parts of Marlborough and Fitzwilliam; named for ancient Troy.

Walpole (Feb. 16, 1752), called Great Falls or Bellow's-town.

Westmoreland (Feb. 11, 1753), called Great Meadow.

Winchester (July 2, 1753), called Arlington.

SULLIVAN COUNTY.

Acworth (incorporated under John Wentworth, Sept. 19, 1766).

Charlestown, called No. 4, including part of Langdon, named for Sir Charles Knowles, who presented a sword to Capt. Phineas Stevens for his brave defence of the fort against 400 French and Indians.

Claremont (Oct. 26. 1764)), named for country seat of English General Lord Robert Clive.

Cornish (June 21, 1763), first known as Mast Camp, erected for company procuring masts for the king's navy.

Croydon (May 31, 1763).

A THEOSOPHIC POEM.

A Legend of Old Nutfield (Beyond Massabesic).

By Secretary of Veteran O. F. Association.

THIRTEENTH ANNUAL FESTIVAL OF THE VETERAN ODD FELLOWS, MANCHESTER, N. H., NOVEMBER 18, 1892.

"BEN AND DAN."

All Hail! Now, ye brothers, of this Veteran band,
A mystic legend, I am moved to unfold,
And recite to you as our traditions stand;
But the moral taught, print in letters of gold.

This legend in mind, one morn on my couch,
An opportune theme, I wrote this; but then,
For the truth of the details I cannot avouch,
Read "Chester" — the author was named *after* Ben.

This region is famous for traditions old,
"Rock Rimmon" is fruitful for a poem grand;
Judges twenty-one, verse thirteen, we are told,
The people were "peaceful" all around in this land.

Even Ben traced his lineage to that ancient time,
Claimed that he had the cup, without any doubt,
Brought up out of Egypt; he made it all chime,
He proved it by names, he had traced it all out.

To our good Ben, there was a great moral taught,
" Great-heart " of Nutfield he was known then to be
In unmeasured lines, as suggested by Scott,
" I will tell the tale as *revealed* unto me."

Just beyond Massabesic, or a mile or two more,
An old veteran lived in his comfortable cot,
But like many such things in those days of yore,
The road and the spot, and surname, are forgot.

Now it chanced on a day, says the legend arcane,
That a stranger was traveling that way from afar,
Aweary, afoot, no moon on the wane,
Not even the light of the evening star.

Perchance he had listened to a sermon thence,
By the good Joseph Secombe, on God, or his laws,
Or, to " I Go a fishing," thrice fifty years since,
In the good old days, before Manchester was.

His mind was absorbed in the days of his youth,
How he wrote on birch bark, a quill for a pen ;
How the hornbook was thumbed, and such like, forsooth,
In the good old school days he once had with Ben.

The night was approaching, his journey miles more,
Noon had delayed him with an indisposed man ;
Then darkness came on, and the Falls' distant roar,
Bethought him for shelter, " I'll look out for Dan."

Now, " Ourselves first, then the rest of mankind,"
Has guided too many, as it had Ben and Dan ;
Though Ben may not have had this in his mind,
Yet such is the maxim with many a man.

He spied through the trees away down the lane,
In a cot all alone, the gleam of a light,
That shone through the shutters, or uncurtained pane,
Inviting him thither for shelter that night.

No curfew had rung from some distant tower,
To remind him that evening was not far spent,
His slow plodding steps had passed nearly an hour,
After a veteran's prayers to heaven are sent.

The weary old man turned down the long walk.
With the help of his staff—the branch of a pine—
On the well-barred door, just a three-mystic-knock
Dan had heard the prayer, Ben was late to his shrine.

" Who comes there ? " asked the man just ready for bed ;
" It is I," cried the stranger, " I want to come in ;
I have visited the sick, I've obeyed what He said ;
I am cold, I am weary, I too, trust in Him,"

The stranger then waited, and leaned on his staff,
Expecting a welcome, but he heard with chagrin :
" Give me some Word, spoken, in letters, or a half,
For, I know of no man named *I*, *He*, or *Him*."

The stranger then thought, don't the godman in there,
Rememder those *words*, I AM, and THOU ART ?
I will wait, let him ponder on his recent prayer,
Let me see if his *words* went up from his heart.

The stranger again made an alarm at the door,
This time he knocked twice, to shorten the test ;
" Who comes there ? " the question, the same as before ;
" It is I," cried the stranger, " pray, heed my request."

" *I*, who is *I*," said a voice, as if in some fear ;
The stranger then thought, don't the godman know *I* ?
Let him ponder awhile, and perhaps *he* will hear
The " still small voice " who is always nigh.

After waiting awhile, the weather grew bleak,
And glancing around, he knew by the glow
Of the light through the shutter, the embers were weak,
And the stranger thought, " *He will* make him *know*."

With his staff he then gave just one distinct knock,
Both hands of the dial were pointing to heaven ;
Low twelve produced silence, then finished the clock,
The prayer " In His Name," was finished past eleven.

A moment of silence, then again, " WHO COMES THERE ? "
Much louder, emphatic, in a stentorian tone ;
How it rung out into that dark midnight air,
How that stranger was startled, there waiting alone.

He contemplated the scene, how once, twice, and thrice,
The question was asked, Dan knew those words, too,
" *He will* make him *know*," then he responded precise,
" It is not only *I*, but IT IS THOU,"—and he *knew*.

That THOU touched the heart of the veteran inside,
He felt for the stranger, as man feels for man ;
The door was unbarred and swung open wide,
" For God's sake, cried Ben, " Is this, old friend Dan ? "

That shake of the hands, and that warm-hearted grip,
" That fellow feeling that makes one wondrous kind,"
Told more of Friendship, than the human lip
Could speak in pass-*words* scarce ever in mind.

This good old friend Dan was made welcome and warm,
By his former old friend, as the legends state,
And ne'er after that in fair weather or in storm,
At that veteran's door was stranger known to wait.

They reviewed their past lives, of fifty years sped,
The ups and the downs, and anent pleasant things ;
But a-thousand-and-one such, related and said,
Like other events have taken themselves wings.

So in this brotherhood, composed of good men,
Should we not take heed and remember our vow,
The lesson thus given, we may practice, and then
We will have less of *great I*, and a little more *Thou*.

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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*The greatest disease of the Soul is ungodliness and ignorance of God.*"
—JOHN DAVID CHAMBERS.

VOL. XI. MARCH, 1893. No. 3.

The Secret Discipline and Freemasonry.

BY JOHN YARKER, MANCHESTER, ENGLAND.

Hutchinson's "Spirit of Masonry" is a very valuable work on Freemasonry in the north of England, but I am afraid we cannot place much reliance on the arguments used for the words in question (NOTES AND QUERIES, Vols. VIII, 427; IX, p. 41; X, p. 319).

According to Cardinal Newman, "The Arcane Discipline" spread from Alexandria in the second century, and was the introduction of Neo-Platonic forms into Christianity. Now Platonism was the doctrine of the mysteries carried into minor schools, without the show and dramatic accessories of the great mysteries. It had its trance-death, by which the spiritual nature of man was awakened; a state which passed also into the Christian church, as we may gather from the fathers, and we even find it amongst the Culdees in Ireland until a comparatively modern era. Christianity was the state religion of Britain as early as the second century, and I think there is sufficient evidence to prove that the doctrine of these Britons, or Culdees, was that of The Arcane Discipline. Their priests existed at York in the time of King Athelstan (938), and even into Norman times. Architecture at this period was in the control of the clergy, hence we are bound to find that all church symbolism is impossible in the Discipline, and that there *was* a Freemasonry which had reference to it in

Saxon times. The crypt of York Minster is early Roman work, and we know for a fact that in those early times there was one or more temples at York erected to the Osirian worship of Egypt under the Greco-Roman name of Serapis. The fathers charged the mysteries generally with using a symbolic death. The symbol of the cross, and the mystery of bread and wine, with other resemblances to Christian worship and doctrine—hence the later emperors suppressing the mysteries to get rid of the evidence. In Freemasonry we have quite sufficient evidence, I consider, to show that early Saxon Freemasonry was Serapian, transformed into Christian. The earliest of these doctrines is a Christian system, and there is not one word in this version that would tend to show that the initiates supposed that their forefathers had wrought at the Temple of Solomon. The documents inform us that their constitution had been sanctioned by Athelstan upon an Egyptian model. The legends dealing with a Solomonic source are of the fourteenth century, though dating no doubt into the thirteenth century, and coming to us through a Palistinian and Norman channel by way of France. Freemasonry of today is a union of this Saxon and Norman Freemasonry, or Christian or Saracenic rites, made in this country about 1356, and I believe that we may find the early Saxon Mastership in the grades of Heredom, Rosy Cross, Knight of the Eagle, Knight of St. Andrew, etc., that grade having passed under various names. This would lead us to believe, though Hutchinson's view is worth consideration, that Hebrew words are of thirteenth century introduction, the old form of recognition being one of "Salutation."

In France, the Christian and the Judaic system have been kept distinct from early times to the present day under the general designation of the Compagnionage. The doctors of the Sorbonne in 1648 used very strong language against the Christian system, in terms almost identical with those which the fathers made against the Serapian and Mithraic mysteries.

I have just written a small book, containing a short summary of all the evidence known to the present time, upon the great antiquity of our Speculative Freemasonry. I find traces of it in the ancient Turanian civilization, when building was in the hands of the priestly mysteries, such as the Cabiric, which have extraordinary resemblances to the modern system. Out of this system sprang the Aryan and

Semitic civilization, which in India adopted caste and confined it in close folds; thus producing mysteries of three castes, the priestly, the military, and the artistic. Persia has the same tradition as India, in respect to the equal antiquity of the priestly and artistic initiation. In the face of such strong evidence as can be brought together to establish this view, it surprises me to find that there are intelligent Masons in our own days who believe that Freemasonry was fabricated at the beginning of the last century. It is a species of ultra-scepticism, which produces good results by leading us to overhaul our evidence.

ERCHOMENOS. (Vol. XI, p. 16.) I suppose *Erchomenos* is a designation, rather than a name. It simply means "the Coming One," or "the one who hath come." Thus, in Matthew XXI, 9, "Blessed is the One Coming in the name of the Lord." Again, Mark XI, 9-10, "Blessed, the One Coming in the name of the Lord; blessed, the Coming kingdom of our father David." In Luke XIX, 38, the sense varies: "Blessed (or all hail) the king who cometh in the name of the Lord." A. WILDER, M. D.

HO AREIOS PAGOS. "The Martial Hill." (Vol. XI, p. 16.) The terms for *Areopagos* are used interchangeably in the Greek classics, as the harmony of the sentence may require. Xenophon follows this practice. We are outgrowing the practice of nicknaming the Hellenic divinities with Latin designations; and so the person desiring to be strictly accurate can write any of these ways: Areopagos, the Areian Hill, the Hill of Ares. A. WILDER.

LEGEND OF SAINT CHRISTOPHER. (Vol. XI, p. 16.) The legend of Saint Christopher, carrying Christ over the stream, is a later adaptation of "pagan" myth to Christian narrative. It is said that a man of gigantic proportions conveyed a helpless person over a river, who proved to be Christ himself. So he was styled Christo-phoros, or Christ-bearer. His bones and relics were preserved in different churches. Folk-lore alludes to him with similar legends. Aristophanes informs us that the lark existed before the older gods, Zeus, Kronos, and the Titans. In plainer words the lark was the sun bearing a crest, *crista*, or halo of light; and in the course of time it became Christopher or the light-bringer, the Lucifer or morning star. *Omnia similia.* Saint-lore and folk-lore go together. A. WILDER.

THE COLUMBIAN SERIES OF STAMPS. The Washington *Intelligence* recently gave a quite full description of the designs on the Columbian stamps, as follows :

One-cent. "Columbus in Sight of Land," after the painting by William H. Powell. On the left is an Indian woman with her child, and on the right an Indian man with head dress and feathers. The figures are in sitting posture. Color, Antwerp blue.

Two cent. "Landing of Columbus," after the painting by Vanderlyn in the rotunda of the Capitol, at Washington. Color, purple maroon.

Three-cent. "Flagship of Columbus," the Santa Maria in mid-ocean, from a Spanish engraving. Color, medium shade of green.

Four-cent. "Fleet of Columbus," the three caravals—Santa Maria, Pinta, and Nina — in mid-ocean, from a Spanish engraving. Color, ultramarine blue.

Five-cent. "Columbus Soliciting aid from Isabella," after the painting by Brozik in the Metropolitan Museum of Art. Color, chocolate brown.

Six-cent. "Columbus Welcomed at Barcelona," from one of the panels of the bronze doors in the Capitol at Washington, by Randolph Rodgers. On each side is a niche, in one of which is a statue of Ferdinand and in the other a statue of Bobadilla. Color, royal purple.

Ten-cent. "Columbus Presenting Natives," after the painting by Luigi Gregori at the University of Notre Dame, South Bend, Indiana. Color ; Vandyke brown.

Fifteen-cent. "Columbus Announcing His Discovery," after the painting by R. Balaea, now in Madrid. Color, dark green.

Thirty cent. "Columbus at La Rabida," after the painting by R. Maso. Color, sienna brown.

Fifty-cent. "Recall of Columbus," after the painting by A. G. Heaton, now in the Capitol at Washington. Color, carbon blue.

One-dollar. "Isabella Pledging Her Jewels," after the painting by Munez Dagrin, now in Madrid. Color, rose salmon.

Two-dollar. "Columbus in Chains," after the painting by Lentze, now in Providence, R. I. Color, toned mineral red.

Three-dollar. "Columbus describing his third voyage." Color, light yellow green.

Four-dollar. Three-quarters face Isabella and Columbus. Color, carmine.

Five-dollar. Portrait of Columbus, in profile. Color, black.

Ritualistic Odd-Fellowship.

QUOTATION IN THE " GOLDEN RULE " DEGREE.

Please tell me, a member of an Encampment, who is the author of, and where found, the prophetic quotation, recited in the " Golden Rule " Degree, as follows : LOVEWELL.

" No more shall nation against nation rise,
Nor ardent warrior meet with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end;
No sigh, no murmur, the wide world shall hear,
From every face be wiped off every tear;
All crimes shall cease, and ancient fraud shall fail,
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend."

This quotation is from Alexander Pope's *Messiah*, a Sacred Eclogue in Imitation of Virgil's *Pollio*. Virgil's *Pollio* is more or less a paraphrastic translation of the Cumæan Sibyl who was called Amalthea, and also Herophile. She prophesied of the good time coming called the golden age, as stated by Virgil, Eclogue IV :

" Now the virgin returns, now the kingdom of Saturn returns, now a new progeny is sent down from high heaven. By means of thee, whatever reliques of our crimes remain shall be wiped away, and free the world from perpetual fires. He shall govern the world in peace, with the virtues of his fathers.

" For thee, O child, shall the earth, without being tilled, produce her early offspring; winding ivy, mixed with baccar, and colocassia, with smiling acanthus. Thy cradle shall pour out pleasing flowers about thee.

" The Destinies, harmonious in the established order of the fates, sang to their spindles, ' Ye so happy ages, run, haste forward to the birth.' Bright offspring of the gods, illustrious progeny of Jove, set forward on thy way to signal honors ; the time is now at hand.

" The fields shall grow yellow with ripened ears, and the red grape shall hang on the wild brambles, and the hard oak shall distil honey like dew.

" After this, when confirmed age shall have ripened thee into man, the sailor shall of himself renounce the sea ; nor shall the naval pine barter commodities ; all lands shall all things produce. The ground shall not endure the harrow, nor the vineyard the pruning-hook ; the sturdy ploughman, too, shall release his bulls from the yoke."

Pope's *Messiah* (108 lines), Virgil's *Pollio* (Eclogue IV), and the utterances of Almathea the Cumæan Sibyl are all in consonance with

Isaiah VII, 14; XI, 6; XXXV, 4, 7; XL, 3-4; and LV, 13. Some think that this Cumæan Sibyl was the *prophetess* mentioned in Isaiah VIII, 3, and was the wife of Isaiah and mother of *Maher-shalal-hash-baz.*

In this connection we will submit a question that has recently been asked us, and before answering it, let it draw out some reply from our readers.

Where is to be found the lesson read by the High Priest to the advancing candidate in the Golden Rule Degree, quoted in the ritual, as follows:

"Aram was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass that a man, stricken with years, bearing a staff in his hand, journeyed that way. And it was noon-day. And Aram said to the stranger, 'Pass not by, I pray thee, but come in, and wash thy feet, and tarry here until the evening.'" And so on.

ADDRESSES OF "NOBLE GRAND," AND "MOST NOBLE." (Vol. XI, p. 38.) There was a title used in the Order of Odd Fellows, in addressing the chair, in vogue in New Hampshire at least, in quite a number of subordinate lodges, as late as 1882. For example, we will copy from the Rules of Order, in the By-Laws of Piscataqua No. 6, Portsmouth, code of 1881:

"*Rule* 24. The Noble Grand, or any member, may call a brother to order while speaking; when the debate shall be suspended, and the brother shall not speak until the point of order be determined, unless to appeal from the decision of the chair, when he may use the following words and none other: '*Most Noble*, I respectfully appeal from the decision of the Chair to the Lodge.' Whereupon the Lodge, without debate or remark, shall proceed to vote upon the question — 'Will the Lodge sustain the decision of the Chair?'"

The above form of address was in practice in New Hampshire, in Granite Lodge No. 1, Wecohamet 3, Washington 4, White Mountain 5, Piscataqua 6, Suncook 10, Mount Pleasant 16, New Hampshire 17, Motolinia 18, Cardigan 38, Custos Morum 42, Rumford 46, I. O. O. F.

MAHER-SHALAL-HASH-BAZ. (Vol. XI, 38.) The Latin given by "STUDENT," *Prædam acceleravit spoilam*, is translated "He hasteneth to the spoils." The Vulgate gives the Latin slightly different, *Velociter spolia detrahe, cito prædare.* Gesenius discusses the grammatical construction of this passage. Another form given is *Accelera spolia detrahere, festina prædari.* Much speculation has been had on this and

other utterances of Isaiah (VIII, 3), and the prospective ideals as foreshadowed by the expressions of Isaiah, Amalthea the prophetess, and some of the classic poets.

A HULDAH. (Vol. XI, p. 38.) This questioner is partially answered in the previous reply. *Huldah* was the Sibyl of Judæa really (II Kings XXII, 14 ; II Chron. XXXIV, 22), and in fact all the prophetesses were Sibyls : Miriam, Ex. XV, 20 ; Deborah, Judges IV, 3 ; Huldah, (as above) ; Noadiah, Neh. VI, 14 ; (Amalthea ?), Isaiah VIII, 3.

While there is some difference of opinion as to the derivation of the word Sibyl (*Sibylla*), McClintock & Strong, in their " Cyclopædia " (Vol. IX, p. 723), say it is commonly derived from *Dìòs Boylé*, Doric *Sìòs Bólla*, (" Will of Jove "). Thus Homer, (*Iliad* I, 5) :

Dìòs d' 'eteleieto Boylé ;

" The will of Jove was being accomplished."—BUCKLEY.

BISSEXTILE YEAR. What is the meaning of the word *Bissextile* as applied to leap-year ? LOGOS.

The ordinary use of the word as used with year, *bissextile* year, is leap-year when " We add to February one day more." But the real meaning of the word is quite another matter. The word is *bis* twice, *sextus* sixth ; that is, the sixth of the calends of March, or 24th day of February, to be reckoned twice every fourth year, by the *intercalation* of a day. Then February in the calendar should run really February 22, 23, 24, 24, 25, 26, 27, 28, 29.

" Thirty days hath September.
April, June, and November;
All the rest have thirty-one,
Save February, which alone,
Hath twenty-eight, one year in four
The twenty-fourth is twiced for more,
And thus Bissextile does in fine
Make February twenty-nine.

" BRINGING A CURE FOR ALL OUR ILLS." (Vol. XI, p. 38.) This is a condensed line from one of the Orphic hymns said in reference to Hercules. A more general translation is found the " Hymns of Orpheus," translated by Thomas Taylor, London, 1792. Hymn XI. To Hercules : The Fumigation and Frankincense :

" The mitigations of disease convey,
And drive disastrous maladies away.
Come, shake the branch with thy almighty arm,
Dismiss thy darts and noxious fate disarm."

WHO WAS SAINT PATRICK? Rev. Algernon Herbert, the author of "Nimrod" (Vol. II, pp. 636-638), says :

"I am strongly of opinion that Ulysses is the original Patricius of Ireland, celebrated in the style of a saint, as Hercules, Perseus, and Triptolemus were at Antioch, and afterwards throughout Christendom, under the name of Georgius the seventh champion.

Firstly, and most obviously, the express tradition that St. Patric's fosse and purgatory was the fosse and *necyia* of Ulysses. Ogygia was the isle of Calypso, in which Ulysses sojourned; and Plutarch informs us that it was situated five days' sail to the *west of Brittania*, and that there were three other islands near it. From the south-east of Britian, where the Romans used to land, it would have been a five days' journey to Ireland for ancient navigators. The first name of Ulysses before he came to be styled Ho-dys-eus was *Nanus*, and the first name of St. Patric was *Nannus*. In Temora, the bardic capital of Ireland, *Nani tumulum lapis obtegit*, and it is one of Ireland's thirteen mirabilia. Ulysses during his detention in Aiaia was king of a host of swine; and Patric, during a six years' captivity in the hands of king Milcho, or Malcho, was employed to keep swine. Ulysses flourished in Babel, and St. Patric was born at Nem-Turris, or the *Celestial Tower*; the type of Babel in Irish mythology is *Tory* island, or the isle of *the Tower*. At the time of its expugnation Sru emigrated from the East. *Rege Tutane gestum est prœlium campi Turris et expugnata est Troja Trojanorum*; but Tutanes is the Teutames, king of Assyria, whose armes Memnon commanded. Ulysses the *klops delphinosemos* was the Koiranus (or king) whom a dolphin saved and whom all the dolphins accompanied from Miletus; his son Telemachus, whom a dolphin saved, was the bard Arion, but Arion was king of Miletus in the days of Priam king of Troy; and as Miletus was a considerable haven of Asia Minor in Homer's time, it is the most probable place of Ulysses's departure. But a great consent of tradition brings the colonists of Ireland from Miletus: Milesius, father of Ire, came to Ireland in obedience to a prophecy given to one of his ancestors, that there his posterity should enjoy an established sovereignty. The ship which brought Ulysses to Ithaca, *one man* saved out of many, was turned into a stone, and the said stone ship was a mount or high place above the city of the Phæacians; but Ireland is peculiar for her *ship temple*, of which General Vallancey has given figures in the 'Archælogia.' The ship temple is not merely a *nave* resembling the ark, as all temples, churches, and quadrangular buildings do, but a bona fide *ship*, representing the hull of a vessel, with no little accuracy, and which doubtless used to have a mast for its steeple and the mystic *pharos* or *peplon* for its sail. Down where St. Patric's monument is shown it is called *Monumentum Navicularum*."

Memoranda of New Hampshire Towns.

(*Concluded from February, 1893, p. 48.*)

SULLIVAN COUNTY (*Continued*).

Goshen (Dec. 27, 1791), formed from territory set off from Newport, Sunapee, Newbury, Lempster and Unity.

Grantham, granted July 11, 1761; called New Grantham in 1788; name restored June 13, 1818.

Langdon (Jan. 11, 1787), formed from parts of Charlestown and Walpole; named for Gov. John Langdon.

Lempster called Dupplin; granted Jan. 5, 1767.

Newport (Oct. 6, 1761), named for Newport, R. I.

Plainfield (Aug. 14, 1761), named for town in Connecticut.

Springfield (Jan. 24, 1794), granted as Protectworth.

Sunapee (as Wendell April 4, 1781), granted as Saville; present name adopted June, 1850; Indian name of lake and mountain.

Unity (July 13, 1764), named in settlement of territorial difficulties.

Washington (Dec. 13, 1776), called Camden.

GRAFTON COUNTY.

Alexandria (Nov. 23, 1782), included the territory of Danbury; a portion of Orange has since been added.

Ashland (July 1, 1868), was created from the southwest portion of Holderness; and named for Henry Clay's home.

Bath (Sept 10, 1761).

Benton (as Coventry, Jan. 31, 1764), adopted present name in 1841; named for Thomas H. Benton.

Bethlehem (Dec. 27, 1799), in 1873 a large tract of wild land, extending to Carroll county, was added.

Bridgewater (Feb. 12, 1788), New Chester, now Hill and Bristol.

Bristol (June 24, 1819), formed from portions of Bridgewater and New Chester, now Hill.

Campton (Oct., 1761), a portion of Thornton was annexed in July, 1867; named for a camp built by surveyors.

Canaan (July 9, 1761), including what was Dame's Gore.

Dorchester (May 1, 1772).

Easton (east part of Landaff, July 20, 1876), Landaff divided.

Ellsworth (June 16, 1802), granted as Trecothick.

Enfield (July 4, 1761), called Relhan.

Franconia (Feb. 14, 1764), called Morris-town.

Grafton (Nov. 11, 1778).

Groton (Dec. 7, 1796), granted as Cockermouth.

Hanover, granted July 4, 1761; named for the German town.

Haverhill, called Lower Cohos, granted May 18, 1763; named for Haverhill, Mass.

Hebron (June 15, 1792), part of Cockermouth Grant.

Holderness (Oct. 1751), called New Holderness, and included Ashland; named for Robert, Earl of Holderness.

Landaff (Nov. 11, 1774), included Easton.

Lebanon, granted July 4, 1761; named by settlers from Lebanon, Conn.

Lincoln, granted Jan. 31, 1764.

Lisbon, called Concord, afterwards Gunthwaite, and again Concord, granted Oct. 20, 1768; present name adopted June 14, 1824.

Littleton (Nov. 4, 1784), called Cheswick, and afterwards Apthorp. Apthorp was divided, and Dalton and Littleton formed; named for Col. Moses Little, its principal proprietor.

Livermore, formed from territory known as Elkins', Sargent & Elkins', Hatch & Cleaves', the Two Raymonds', and Bean & Gilman's Grants; named for Livermore family.

Lyman (Nov. 10, 1761), granted to and named for Daniel Lyman, a leading proprietor; in 1854 was divided, and Monroe formed.

Lyme, granted July 8, 1761; named for Lyme, Conn.

Monroe (July 13, 1854), west part of Lyman.

Orange (July 18, 1781), granted as Cardigan.

Orford (Sept. 25, 1761).

Piermont (Nov. 6, 1764).

Plymouth (July 15, 1763), called New Plymouth. By charter it extended from Campton to Grafton; Alexandria and Hebron were from its territory.

Rumney (March, 1767).

Thornton (Nov. 8, 1781), July, 1867, divided, and a portion annexed to Campton; named for Matthew Thornton.

Warren (July 14, 1763); named for Admiral Sir Peter Warren.

Waterville (July 1, 1829).

Wentworth (Nov. 1, 1776) ; named for Gov. Benning Wentworth.

Woodstock (Sept. 23, 1763, as Peeling), was afterward called Fairfield, and again Peeling; adopted its present name in 1840.

COOS COUNTY.

Berlin (July 1, 1829), granted as Maynesborough, to Sir Wm. Mayne, July 1, 1771.

Cambridge (May 19, 1773).

Carroll (June 22, 1832), called Brenton Woods.

Clarksville (June 30, 1853).

Colebrook (June 11, 1790), granted to and named for Sir George Colebrook.

Columbia (Dec. 16, 1797), called Cockburne for Sir James Cockburne.

Crawford's Grant.

Dalton (Nov. 4, 1784), part of Apthorp; named for Hon. Tristram Dalton, a large land-owner.

Dix's Grant.

Dixville, owned by and named for Timothy Dix, father of Gen. J. A. Dix.

Dummer (Dec. 19, 1848), granted March 8, 1773.

Errol (Dec. 28, 1836).

Gorham (June 18, 1836), called Shelburne Addition.

Green's Grant.

Jefferson (Dec. 8, 1796), granted as Dartmouth, named for President Thomas Jefferson.

Kilkenny, named for Irish town, granted to Jonathan Warner and others, 1774.

Lancaster, called Upper Cohos, for Lancaster, Mass.; granted July 5, 1763.

Martin's Location.

Milan (Dec. 16, 1824), called Paulsburg.

Millsfield, for Thomas Mills, a grantee.

Northumberland (Nov. 16, 1779).

Nash & Sawyer's Location.

Pinkham's Grant.

Pittsburg (Dec. 10, 1840), called Indian Stream.

Randolph (June 16, 1824), called Durand; named for John Randolph.

Sargent's Purchase.

Second College Grant.

Stark (as Piercy, Jan. 9, 1795), present name adopted in 1832; named for Gen. John Stark.

Shelburne (Dec. 13, 1820).

Stewartstown (Dec. 24, 1799), called Stewart; included Columbia and Colebrook; named for proprietor.

Stratford. (Nov. 16, 1779).

Success, 1773.

Wentworth's Location.

Whitefield (Dec. 1, 1804), granted July 4, 1744; named for Rev. Geo. Whitefield.

Bean's Purchase.

Chandler's Purchase.

Crawford's Purchase.

Cutt's Grant.

Erving's Grant.

Gilmanton Academy and Atkinson Academy Grants.

Gore between Gilmanton Academy and Atkinson Academy Grants.

Low & Burbank's Grant.

Odell Township.

Bibliography of the Faithists' Literature.

A correspondent inquires for the literature of "The Faithists," and more information of "Oahspe." We therefore give a list of such literature as has come under our observation.

OAHSPE. Prospectus of the New Bible in the Words of Jehovih. Synopsis of Oahspe, with some selections from its texts. List of the plates. Octavo; pp. 18. New York. 1882. Kosmon Era, 34.

OAHSPE. A New Bible in the Words of Jehovih and His Angel Embassadors. A Sacred History of the Dominions of the Higher and Lower Heavens on the Earth for the past Twenty four Thousand Years, together with a synopsis of the cosmogony of the universe; the creation of plants; the creation of man; the unseen worlds; the labor and glory of Gods and Goddesses in the etherial heavens; with the new commandments of Jehovih to man of the present day; with revelations from the second resurrection, formed in words in the thirty-third year of the Kosmon Era. Oahspe Publishing Association: New York and London. (1882.) Anno Kosmon 34. Quarto; sheep. pp. XVI + 890 = 906. Price, $7.50. Now out of print.

OAHSPE. This first edition was also published in parts. Part First contains "The Lord's Five Books." Quarto; pp. 105.

OAHSPE. Prospectus of a New Bible, giving an account of "The Scriptures of that Day," 24,000 years before Kosmon (the present time). Quarto; pp. 8. Boston. 1891.

OAHSPE. Second edition. Oahspe Publishing Association: Boston and London. 1891. Anno Kosmon 43. Quarto; cloth. pp. XVI + 890 = 906.

This edition contains the "Book of Discipline" (fourteen chapters), and a full index, not included in the first edition. The selling Agent is G. P. Wicksell, 74 Boylston Street, Boston, Mass. Price, $2.00; postage, 50 cents.

OAHSPE. Notices and comments of the press of the first edition of the New Bible. Broadside.

OAHSPE. (See Appleton's "Universal Encyclopædia," Art, *Oahspe*).

SELECTIONS FROM OAHSPE. No. 1. A New Bible. Contents, 41, selections for class study and exposition. Quarto; oblong. pp. 40.

SELECTIONS FROM OAHSPE. No. 2. A New Bible. Contents, 24 selections for class study and exposition. Quarta; oblong. pp. 46.

BOOK OF GRATIYUS OF THE FOUNDING OF LEVITICA. Written Kosmon 38, and three years after founding Shalam. Being ante-script. New Orleans, La., and Shalam, Las Cruces, New Mexico. Chapters I to VIII. Description of Shalam, the Colony, Levitica. Octavo, pp. 8.

BOOK OF GRATIYUS. Contains the "Book of Jehovih's Kingdom on Earth," taken from Oahspe. Chapters I to XXVI. Octavo; pp. 42.

SHALAM, LAS CRUCES, NEW MEXICO. Letters written to and from Shalam, relative to the enterprise, work, philosophy, climate, health, etc. Octavo; pp. 8.

THE FAITHISTS' CALENDAR. Kosmon 37. The New Calendar based on the movements of our solar phalanx. Also, an account of Shalam, the first community of the kind in all the world. Faithists in Jehovih, the Creator. Their solid front against war, even if forced in front of battle. A people of peace. Octavo; pp. 20.

THE FATHISTS' CALENDAR. Kosmon 38. Octavo; pp. 24.

FRATERNITY OF THE LAND OF THE FAITHISTS. Description of Fraternity, a large tract of land for the Faithists, in New Mexico. First exodus from New York to Shalam, Kosmon Era 36, d. 298, or October 15, 1884. Broadside.

A SKETCH OF THE FAITHISTS ; with Spiritual platform, from the "Book of Saphah," government, prayer, worship, hymns, and the eleven zemers. 18mo ; pp. 48.

THE TAE OF THE FAITHISTS. The government and laws of the fraternities of the Faithists near Pearl River, Rockland County, N. Y. Octavo ; pp. 8. Dr. H. S. Tanner, Secretary of the Inner Council. Kosmon Era 36, d. 223, or August 1, 1884.

THE NEW DEPARTURE. Proceedings of the first convention of the Faithists and their friends, at the hall of Oahspe Lodge of Faithists, in New York, November 24-26, 1883. Miss E. A. Penniman, Secretary O. L. F. Octavo ; pp. 4. Also, circular of meeting ; broadside.

THE RATTLE BAND. Song of the babes at Shalam. Nine verses. (communicated). Broadside.

GLORY AND SHAME OF AMERICA. Foreshadowing of the dawn of a new era, new religion, and new government. An article reprinted from the New York *Mercury*, October 20, 1889. Also, articles from several other paper endorsing the objects of the Faithists and explaining their principles. Octavo pp. 16.

PASHO. A paper devoted to Jehovih's Kingdom on Earth. Published by the Oahspe Publishing Association, New York. Five chapters from Oahspe, "Ouranothen." Written automatically. Index to the New Bible. Panic, Yi'haic, Vedic, Hebraic and Sanscrit primaries. Interpretations, illustrations, etc. Quarto. pp. 24.

THE CASTAWAY. A monthly publication, in the interests of foundlings, orphans and other homeless and uncared for children, and homes for women. "All people are brothers and sisters from one FATHER, even JEHOVIH." Vol. I commenced March, 1889. Only eleven numbers published. New Orleans, La. Octavo ; pp. 226.

OAHSPE MESSENGER. Kosmon Era 44. Published by the Boston Lodge of Faithists. Extracts and lessons from Oahspe. Octavo ; pp. 16. Address of the Secretary, 310 Hotel Pelham, Boston, Mass.

THE FAITHIST. Vol. I, No. 1, June, 1892 ; No. 2, July, 1892 ; No. 3, August and September, 1892. "Come, let us reason together." Contents are designed to help each other in spiritual labor. Published by the Faithist Association, 245 South Eighth Street, Philadelphia, Pa. Quarto ; pp. 16 each.

New Hampshire Election Sermons, 1784-1861.

PREPARED BY HON. CHARLES H. BELL, EXETER, N. H.

YEAR.	PREACHER.	DEGREE.	RESIDENCE.	TEXTS.
1784	Samuel McClintock,	D. D.	Greenland,	Jer. xviii, 7-10.
1785	Jeremy Belknap,	D. D.	Dover,	Ps. cxliv, 11-15.
1786	Samuel Haven,	D. D.	Portsmouth,	Matt. xxiv, 45-47.
1787	Joseph Buckminster;	D. D.	Portsmouth,	James i, 5.
1788	Samuel Langdon,	D. D.	Hamp. Falls,	Deut. iv, 5-8.
1789	Oliver Noble,		Newcastle,	
1790	John C. Ogden,	A. M.	Portsmouth,	Neh. v, 19.
1791	Israel Evans,	A. M.	Concord,	Gal. v, 1.
1792	William Morrison,	D. D.	Londonderry.	Rom. xiii, 3.
1793	(No sermon preached).			
1794	Amos Wood,	A. B.	Weare,	Isaiah ix, 7.
1795	John Smith,*	A. M.	Hanover,	Isaiah xlvii, 8.
1796	William F. Rowland,	A. M.	Exeter,	II Sam. xxiii, 3.
1797	Stephen Peabody,	A. M.	Atkinson,	Ex. xviii, 21.
1798	Robert Gray,	A. M.	Dover,	Gen. xii, 2.
1799	Seth Payson,	D. D.	Rindge,	Eccl. ix, 18.
1800	Noah Worcester,	D. D.	Thornton,	Judges iii, 11.
1801	Jacob Burnap.	D. D.	Merrimac,	Ps. lxxxvii, 4-6.
1802	Joseph Woodman,	A. M.	Sanbornton,	Hosea, vii, 9.
1803	Aaron Hall,	A. M.	Keene,	II Chron. xix, 6.
1804	Nathaniel Porter,	D. D.	Conway,	I Chron. xii, 32.
1805	Reed Paige,	A. M.	Hancock,	Rom. xiii, 4.
1806	James Miltimore,	A. M.	Stratham,	Job xxix, 14.
1807	Nathan Bradstreet,	A. M.	Chester,	Luke vii, 4-5.
1808	Asa McFarland,	D. D.	Concord,	II Peter i, 19.
1809	William F. Rowland,	A. M.	Exeter,	Gal. v, 14.
1810	Roswell Shurtleff,	A. M.	Hanover,	Rom. xiii, 1-5.
1811	Thomas Beede,	A. M.	Wilton,	John vii, 48.
1812	Moses Bradford,	A. M.	Francestown,	I Tim. i, 15.
1813	John H. Church,	D. D.	Pelham,	II Chron, xv, 2.
1814	Peter Holt,	A. M.	Epping,	Dan, ii, 44.
1815	David Sutherland,		Bath,	Rev. i, 7.
1816	Pliny Dickinson,		Walpole,	II Chron. xxiv, 2.
1817	Daniel Merrill,	A. M.	Nottingham W.	Matt. vi, 10.
1818	William Allen,	A. M.	Hanover,	Joshua i, 8.
1819	Nathan Parker,	D. D.	Portsmouth,	John viii, 12.
1820	James B. Howe,	A. M.	Claremont,	John ix, 29.
1821	Ephraim P. Bradford,	A. B.	New Boston,	Isaiah xxi, 11,

* The sermon preached in 1795 was never printed.

YEAR.	PREACHER	DEGREE.	RESIDENCE.	TEXTS.
1822	Jonathan French,	A. M.	No. Hampton,	II Chron. i, 10.
1823	Daniel Dana,	D. D.	Londonderry,	Prov. xiv, 34.
1824	Bennet Tyler,	D. D.	Hanover,	Gen. xx, 11.
1825	Phineas Cooke,	A. M.	Acworth,	Matt. xxii, 21.
1826	Ferdinand Ellis,	A. M.	Exeter,	Ps. lxzxii, 6-7.
1827	Nath'l W. Williams,	A. M,	Concord,	Matt. vi, 10.
1828	Nathaniel Bouton,	A. M.	Concord,	Luke xix, 13.
1829	Humphrey Moore,	A. M.	Milford,	I Cor. xii, 21.
1830	Jaazaniah Crosby,	A. M.	Charlestown,	Deut. xxviii, 1.
1831	Nathan Lord,	D. D.	Hanover,	I Cor. xiii, 5.
1861	Henry E. Parker,	A. M.	Concord,	Jer. xviii, 7-10.

No sermons were preached between 1831 and 1861, nor none after 1861.

ULYSSES—ODYSSEUS. (Vol. XI, p. 16.) How is the former word derived from the latter, asks "LOGOS."

It is by no means certain that the name Ulysses was so derived. The earlier name was *Uluxe*, or Siculian Oulixēs, and was written in classic Latin Ulixes. As the *x* or *xi* was read like *s*, the *samech* of the Semitic alphabets, it presently became transformed to *s*, or *ss*, making the Italian name as we now have it, Ulysses. The Italian dialects were as old as the Grecian, and probably older, and what is the same thing, more strictly Pelasgic. The Æolic name Odysseus was a dialectic form of the other. If we had a vocabulary of the language antedating the Arabian and Italian dialects, we would doubtless find that the forms are all from one original source, and neither derived from the other. As a pure Greek word *Odysseus* would mean the indignant Zeus or Jove, which no one would insist.

A. WILDER, M. D., Newark, N. J.

John Knox.

(A POEM WITHOUT THE LETTER E.)

John Knox was a man of wondrous might,
And his words ran high and shrill,
For bold and stout was his spirit bright,
And strong was his stalwart will.

Kings sought in vain his mind to chain,
And that giant brain to control,
But nought on plain or stormy main,
Could daunt that mighty soul.

John would sit and sigh till morning cold,
Its shining lamps put out,
For thoughts untold on his mind laid hold,
And brought but pain and doubt.

But light at last on his soul was cast,
Away sank pain and sorrow,
His soul is gay, in a fair today,
And looks for a bright tomorrow.

Testaments of the Twelve Patriarchs.

III. LEVI.—Concerning the Priesthood and Arrogance.

1. The copy of the words of Levi, what things he appointed to his sons, according to all they should do, and what things should befall them until the day of judgment. He was in sound health when he called them to him, for it had been shown to him that he should die. And when they were gathered together he said to them :

2. I, Levi, was conceived in Haran and born there, and after that I came with my father to Shechem. And I was young, about twenty years of age, when with Simeon I wrought the vengence on Hamor for our sister Dinah. And when we were feeding our flocks in Abel-Maul, a spirit of understanding of the Lord came upon me, and I saw all men corrupting their way, and that unrighteousness had built to itself walls, and iniquity sat upon towers; and I grieved for the race of men, and I prayed to the Lord that I might be saved. Then there fell upon me a sleep, and I beheld a high mountain: this is the mountain of Aspis in Abel-Maul. And behold, the heavens were opened, and an angel of God said to me; Levi, enter. And I entered from the first heaven into the second, and I saw there water hanging between the one and the other. And I saw a third heaven far brighter than those two, for there was in it a height without bounds. And I said to the angel, Wherefore is this? And the angel said to me, Marvel not at these, for thou shalt see four other heavens brighter than these, and without comparison, when thou shalt have ascended thither: because thou shalt stand near the Lord, and shalt be His minister, and shalt declare His mysteries to men, and shalt proclaim concerning Him who shall redeem Israel; and by thee and Judah shall the Lord appear among men, saving in them every race of men; and of the portion of the Lord shall be the life, and He shall be thy field and vineyard, fruits, gold, silver.

3. Hear, then, concerning the seven heavens. The lowest is for this cause more gloomy, in that it is near all the iniquities of men. The second hath fire, snow, ice, ready for the day of the ordinance of the Lord, in the righteous judgment of God; in it are all the spirits of the retributions for vengeance on the wicked. In the second are the hosts of the armies which are ordained for the day of judgment, to work vengeance on the spirit of deceit and of Beliar. And the heavens up to the fourth above these are holy, for in the highest of all dwelleth the Great Glory, in the holy of holies, far above all holiness. In the heaven next to it are the angels of the presence of the Lord, who minister and make popitiations to the Lord for all the ignorance

of the righteous; and they offer to the Lord a reasonable sweet-smelling savour, and a bloodless offering. And in the heaven below this are the angels who bear the answers to the angels of the presence of the Lord. And in the heaven next to this are thrones, dominions, in which hymns are offered to God. Therefore, whenever the Lord looketh upon us, all of us are shaken at the presence of His majesty; but the sons of men, regarding not these things, sin, and provoke the Most High.

4. Now, therefore, know that the Lord will execute judgment upon the sons of men; because when the rocks are rent, and the sun quenched, and the waters dried up, and the fire trembling, and all creation troubled, and the invisible spirits melting away, and the grave spoiled in the suffering of the Most High, men unbelieving will abide in their iniquity, therefore with punishment shall they be judged. Therefore the Most High hath heard thy prayer; to separate thee from iniquity, anh that they shouldst become to Him a son, and a servant, and a minister of His presence. A shining light of knowledge shalt thou shine in Jacob, and as the sun shalt thou be to all the seed of Israel. And a blessing shall be given to thee, and to all thy seed, until the Lord shall visit all the heathen in the tender mercies of His Son, even forever. Nevertheless thy sons shall lay hands upon Him to crucify Him; and therefore have council and understanding been given thee, that thou mightest instruct thy sons concerning Him, because he that blesseth Him shall be blessed, but they that curse him shall perish.

5. And the angel opened to me the gates of Heaven, and I saw the holy temple, and the Most High upon a throne of Glory. And He said to me, Levi, I have given thee the blessings of the priesthood until that I shall come and sojourn in the midst of Israel. Then the angel brought me to the earth, and gave me a shield and a sword, and said, Work vengeance on Shechem because of Dinah, and I will be with thee, because the Lord hath sent me. And I destroyed at that time the sons of Hamor, as it is written in the heavenly tablets. And I said to Him, I pray Thee, O Lord, tell me Thy name, that I may call upon Thee in a day of retribution. And he said, I am the angel who intercedeth for the race of Israel, that He smite them not utterly, because every evil spirit attacketh it. And after these things I was as it were awaked, and blessed the Most High, and the angel that intercedeth for the race of Israel, aud for all the righteous.

6. And when I came to my father I found a brazen shield (*aspis*); wherefore also the name of the mountain is Aspis, which is near Gabal, on the right side of Abila; and I kept these words in my heart. I took counsel with my father, and with Reuben my brother, that he should bid the sons of Hamor that they should be circumcised; for I was jealous because of the abomination which they had wrought in

Israel. And I slew Shechem at the first, and Simeon slew Hamor. And after this our brethren came and smote the city with the edge of the sword; and our father heard it and was wroth, and he was grieved in that they had received the circumcision, and after that had been put to death, and in his blessings he dealt otherwise [with us]. For we sinned because we had done this thing against his will, and he was sick upon that day. But I knew that the sentence of God was for evil upon Shechem; for they sought to do to Sarah as they did to Dinah our sister, and the Lord hindered them. And so they persecuted Abraham our father when he was a stranger, and they harried his flocks when they were multiplied upon him; and Jeblae his servant, born in his house, they shamefully handled. And thus they did to strangers, taking away their wives by force, and the men themselves driving into exile. But the wrath of the Lord came suddenly upon them to the utmost.

7. And I said to my father, Be not angry, sir, because the will of the Lord will bring to nought the Canaanites, and will give their land to thee, and to thy seed after thee. For from this day forward shall Shechem be called a city of them that are without understanding; for as a man mocketh at a fool, so did we mock them, because they wrought folly in Israel to defile our sister. And we took our sister from thence, and departed, and came to Bethel.

8. And there I saw a thing again even as the former, after we had passed seventy days. And I saw seven men in white raiment saying to me, Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the diadem of faith, and the tiara of miracle, and the ephod of prophecy. And each of them bearing each of these things put them on me, and said, From henceforth be a priest of the Lord, thou and thy seed forever. And the first anointed me with holy oil, and gave to me the rod of judgment. The second washed me with pure water and fed me with bread and wine, the most holy things, and clad me with a holy and glorious robe. The third clothed me with a linen vestment like to an ephod. The fourth put around me a girdle like unto purple. The fifth gave to me a branch of rich olive. The sixth placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, so that I served as a priest to the Lord. And they said to me, Levi, thy seed shall be divided into three branches, for a sign of the glory of the Lord who is to come; and he that hath been faithful shall be first; no portion shall be greater than his. The second shall be in the priesthood. The third—a new name shall be called over Him, because He shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles. And His appearing shall be unutterable, as of an exalted prophet of the seed of

Abraham our father. Every desirable thing in Israel shall be for thee and thy seed, and everything fair to look upon shall ye eat, and the table of the Lord shall thy seed apportion, and some of them shall be high priests, and judges, and scribes; for by their mouth shall the holy place be guarded. And when I awoke, I understood that this thing was like unto the former. And I hid this also in my heart, and told it not to any man upon the earth.

9. And after two days I and Judah went up to Isaac after our father; and the father of my father blessed me according to all the words of the vision which I had seen; and he would not come with us to Bethel. And when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be to them for a priest unto the Lord; and he rose up early in the morning, and paid tithes of all to the Lord through me. And we came to Hebron to dwell there, and Isaac called me continually to put me in remembrance of the law of the Lord, even as the angel of God showed to me. And he taught me the law of the priesthood, of sacrifices, whole burnt-offerings, first-fruits, free-will offerings, thank offerings. And each day was instructing me, and was busied for me before the Lord. And he said to me, Take heed, my child, of the spirit of fornication; for this shall continue, and shall by thy seed pollute the holy things. Take therefore to thyself, while yet thou art young, a wife, not having a blemish, nor yet polluted, nor of the race of the Philistines or Gentiles. And before entering into the holy place, bathe; and when thou offerest the sacrifice, wash; and again when thou finishest the sacrifice, wash. Of twelve trees ever having leaves, offer up [the fruits] to the Lord, as also Abraham taught me; and of every clean beast and clean bird offer a sacrifice to the Lord, and of every firstling and of wine offer first-fruits; and every sacrifice thou shalt salt with salt.

10. Now, therefore, observe whatsoever I command you, children; for whatsoever things I have heard from my fathers I have made known to you. I am clear from all your ungodliness and transgression which ye will do in the end of the ages against the Saviour of the world, acting ungodly, deceiving Israel, and raising up against it great evils from the Lord. And ye will deal lawlessly with Israel, so that Jerusalem shall not endure your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives among the heathen, and shall be for a reproach and for a curse, and for a trampling under foot. For the house of the Lord shall be called Jerusalem, as is contained in the book of Enoch the righteous.

11. Therefore, when I took a wife I was twenty-eight years old, and her name was Melcha. And she conceived and bare a son, and she called his name Gersham, for we were sojourners in our land; for

Gresham is interpreted sojourning. And I saw concerning him that he would not be in the first rank. And Kohath was born in my thirty-fifth year, towards the east. And I saw in a vision that he was standing on high in the midst of all the congregation. Therefore I called his name Kohath, which meaneth, beginning of majesty and instruction. And thirdly, she bare to me Merari, in the fortieth year of my life; and since his mother bare him with difficulty, she called him Merari, which meaneth my bitterness, because she also died. And Jochebed was born in my sixty-fourth year, in Egypt, for I was removed then in the midst of my brethren.

12. And Gersham took a wife, and she bare to him Lomni and Semei. And the sons of Kohath, Ambram, Isaac, Chebro, and Ozel. And the sons of Merari, Mooli and Homusi. And in my ninety-fourth year Ambram took Jochebed my daughter to him to wife, for they were born in one day, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became priest, and at twenty-eight years I took a wife, and at forty years I went into Egypt. And behold, ye are my children even a third generation. In my hundred and eighteenth year Joseph died.

13. And now, my children, I command you that ye fear our Lord with your whole heart, and walk in simplicity according to His law. And do ye also teach your children learning, that they may have understanding in all their life, reading unceasingly the law of God; for every one who shall know the law of God shall be honoured, and shall not be a stranger wheresoever he goeth. Yea, many friends shall he gain more than his forefathers; and many men shall desire to serve him, and to hear the law from his mouth. Work righteousness, my children, upon the earth, that ye may find [treasure] in the heavens, and sow good things in your souls, that ye may find them in your life. For if ye sow evil things, ye shall reap all trouble and affliction. Get wisdom in the fear of God with diligence; for though there shall be a leading into captivity, and cities be destroyed, and lands and gold and silver and every possession shall perish, the wisdom of the wise none can take away, save the blindness of ungodliness and the palsy of sin; for even among his enemies shall it be to him glorious, and in a strange country a home, and in the midst of foes shall it be found a friend. If a man teach these things and do them, he shall be enthroned with kings, as was also Joseph our brother.

14. And now, my children, I have learnt from the writings of Enoch that at the last ye will deal ungodly, laying your hands upon the Lord in all malice; and your brethren shall be ashamed because of you, and to all the Gentiles shall it become a mocking. For your father Israel shall be pure from the ungodliness of the chief priests

who shall lay their hands upon the Saviour of the world. Pure is the heaven above the earth, and ye are the lights of the heaven as the sun and the moon. What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon your race for whom came the light of the world, which was given among you for the lighting up of every man. Him will ye desire to slay, teaching commandments contrary to the ordinance of God. The offerings of the Lord will ye rob, and from His portion will take the choicest parts, in despitefulness eating them with harlots. Amid excesses will ye teach the commandments of the Lord, the women that have husbands will ye pollute, and the virgins of Jerusalem will ye defile; and with harlots and adulteresses will ye be joined. The daughters of the Gentiles will ye take for wives, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah in ungodliness. And ye will be puffed up because of the priesthood lifting yourselves up against men. And not only so, but, being puffed up also against the commands of God, ye will scoff at the holy things, mocking in despitefulness.

15. Therefore the temple which the Lord shall choose shall be desolate in uncleanliness, and ye shall be captives throughout all nations, and ye shall be an abomination among them, and ye shall receive reproach and everlasting shame from the righteous judgment of God; and all who see you shall flee from you. And were it not for Abraham, Isaac, and Jacob our fathers, not one of my seed should be left upon the earth.

16. And now I have learnt in the book of Enoch that for seventy weeks will ye go astray, and will profane the priesthood, and pollute the sacrifices, and corrupt the law, and set at nought the words of the prophets. In perverseness ye will prosecute righteous men, and hate the godly; the words of the faithful will ye abhor, and the man who reneweth the law in the power of the Most High will ye call a deceiver; and at last, as ye suppose, ye will slay Him, not understanding His resurrection, wickedly taking upon your own heads the innocent blood. Because of Him shall your holy places be desolate, polluted even to the ground, and ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you, and in pity shall take you to Himself through faith and water.

17. And because ye have heard concerning the seventy weeks, hear also concerning the priesthood; for in each jubilee there shall be a priesthood. In the first jubilee, the first anointed into the priesthood shall be great, and shall speak to God as to a Father; and his priesthood shall be filled with the fear of the Lord, and in the day of his gladness shall he arise for the salvation of the world. In the second

jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his priesthood shall be honored, and shall be glorified among all. And the third priest shall be held fast in sorrow; and the fourth shall be in grief, because unrighteousness shall be laid upon him exceedingly, and all Israel shall hate each one his neighbour. The fifth shall be held fast in darkness, likewise also the sixth and seventh. And in the seventh there shall be such pollution as I am not able to express, before the Lord and men, for they shall know it who do these things. Therefore shall they be in captivity and for a prey, and their land and their substance be destroyed. And in the fifth week they shall return into their desolate country and shall renew the house of the Lord. And in the seventh week shall come the priests, worshippers of idols, contentious, lovers of money, proud, lawless, lascivious, abusive of children and beasts.

18. And after their punishment shall have come from the Lord, then will the Lord raise up to the priesthood a new Priest, to whom all the words of the Lord shall be revealed; and he shall execute a judgment of truth upon the earth, in the fulness of days. And His star shall arise in heaven, as a king shedding forth the light of knowledge in the sunshine of day, and he shall be magnified in the world until His ascension. He shall shine forth as the sun in the earth, and shall drive away all darkness from the world under heaven, and there shall be peace in all the earth. The heavens shall rejoice in His days, and the earth shall be glad, and the clouds shall be joyful, and the knowledge of the Lord shall be poured forth upon the earth as the water of seas; and the angels of the glory of the presence of the Lord shall be glad to Him. The heavens shall be opened, and from the temple of glory shall the sanctification be upon Him with the Father's voice, as from Abraham the father of Isaac. And the glory of the Most High shall be uttered over Him, and the spirit of understanding and of sanctification shall rest upon Him in the water. He shall give the majesty of the Lord to His sons in truth for evermore; and there shall none succeed Him for all generations, even for ever. And in His priesthood shall all sin come to an end, and the lawless shall rest from evil, and the just shall rest in Him. And He shall open the gates of paradise, and shall remove the threatening sword against Adam; and He shall give to His saints to eat from the tree of life, and the spirit of holiness shall be on them. And Beliar shall be bound to Him, and He shall give power to His children to tread upon the evil spirits. And the Lord shall rejoice in His children, and the Lord shall be well pleased in His beloved for ever. Then shall Abraham and Isaac and Jacob be joyful, and I will be glad, and all the saints shall put on gladness.

19. And now, my children, ye have heard all; choose, therefore,

for yourselves either the darkness or the light, either the law of the Lord or the works of Beliar. And we answered our father, saying, Before the Lord will we walk according to His law. And our father said, The Lord is witness, and his angels are witnesses and I am witness, and ye are witnesses, concerning the word of your mouth. And we said, We are witnesses. And thus Levi ceased giving charge to his sons; and he stretched out his feet, and was gathered to his fathers, after he had lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Hebron, by the side of Abraham, and Isaac, and Jacob.

The HAND WRITING ON THE WALL. (Vol. VIII, p. 322.) We suppose the chirography at the feast of Belshazzar is referred to by the questioner:

"And this is the writing that was written:

MENE, MENE, TEKEL, UPHARSIN.

This is the the interpretation of the thing:

MENE, God hath numbered thy kingdom, and finished it.

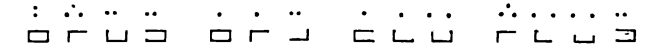
TEKEL, Thou art weighed in the balances, and art found wanting.

UPHARSIN (PERES), Thy kingdom is divided, and given to the Medes and Persians."—*Dauiel* v, 25-28.

"Mene, Tekel, Upharsin" (numbered, weighed, divided).

The Septuagint has the words, MANE, THEKEL, PHARES.

Breithaupt refers to the book, "In Œnigmatibus Judæorum Religiosisimis," 1708, p. 49, wherein he says Herm. Vonder Hardt, a celebrated philologist of the 17th century, gives a singular alphabet used by the Jews. The first letter is substituted for the preceding letter in every instance. According to this alphabet, John Delafield, of Missouri, gives the following as "the handwriting on the wall," which an esoteric cryptic Mason will readily divine:



See also "Hercvlus de Svnde in Steganologia," book v, No. 4, p. 148.

Solomon, to whom God declared "Wisdom and knowledge is granted unto thee" (II Chron. XXXIII, 6), must have known and have been familliar with the secret alphabets of his age.

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THE MONIST. A QUARTERLY MAGAZINE. Dr. Paul Carus, editor, Edward C. Hegeler and Mary Carus, associate editors. Jan, 1893. Vol. III, No. 2. Chicago, Ill. The Open Court Publishing Co., 162-175 LaSalle St. Terms, $2.00 per annum. Single copy, 50 cents.

ASTRONOMY AND ASTRO-PHYSICS. Formerly, "Sidereal Messenger." New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $4.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena"; Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to this popular scientific serial.

MISCELLANEOUS NOTES AND QUERIES

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. APRIL, 1893. No. 4.

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MISCELLANEOUS NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*In order, next to the Paternal Mind, I, Psyche, dwell, animating all.*"
—ZOROASTER.

VOL. XI. APRIL, 1893. No. 4.

Truth the Law of Conscience.

To verify the statement, by the true line of reasoning, involves a correct understanding of three verbals, namely, *Truth*, *Law*, and *Conscience*. They are all necessarily graven on the line of intelligence that marks the distance between their divine origin and their applied uses. In one sense they are the interlinking Trinity that symbolizes Omniscience and reveals to man's highest perceptions the reason *why he is*, and to what exaltation of being he is being led on, the line of Eternal Life.

They belong to the invisible potencies of both the Spirit of God and spirit of man. They are the out-flowings from absolute perfection that gives the soul (of man) its strength and extends to all humanity the *right of way* to the home of the Blessed in the pathway of purity and love. Their possession by man makes him immortal, and ranges his scale of being only a little lower than the angels of of God. The question was asked of our Lord, "What is Truth?" It was an anagram that needed no answer, because it anagrammatically answered itself. (The Latin question was *Quid est veritas*, and these same letters might read *Vir est qui adest*, that is to say, "The perfect man before you.")

Here Christ was the representative of the perfect law of Love in its absolue Truth, and His interrogator that of the *human conscience*

It was the grandest incident of revealment (to all mankind) of the co-relation of what we call *Truth*, and *Law*, and *Conscience*. Let us look into the interior of these terms for, as they are externalized by man in his forgetfulness of God, they lose their divine application.

TRUTH.

Truth is the *exact* accordance with that which *is*, or *has been*, or *shall be*. Now it must be self-evident that the adjustments of Humanity to Righteousness (another name for Truth) fall very far behind the standard of that Grace and Truth (John 1, 17) that came by Jesus Christ, and that, until the will of man is entrrely subordinated to the will of God, will continue to recede and retreat from the favor of God. Truth is the universal law of good (God). It is the talisman of perfect adjustment and (though it may have to struggle for expression) is the essence of every divine or human volition. There is nothing so false but it contains *some* Truth, and nothing so true to human cognition but it contains *some* error. It is only the Perfect One who *is* Perfect Truth, and only His beloved Son who *spoke the Truth* as never other man spoke — and whoso *doeth* His Truth (John III, 21) cometh to the light that shineth on the Law of Love, and Love is the Law of Life, but what is Law?

LAW.

Every department of human knowledge has its code of laws. Organized communities have their charters and constitutions which they call organic laws, but they are not *law*.

Philosophy and physics prate about their law of heredity, of nations, of thought, of cause and effect, and self-preservation, but they are not *law*.

Mathematics has its laws of variable quantities and values, but they are not *law*.

Legal science, as Jurisprudence, Equity and applied Justice multiplies its so-called laws, but they are not *law*, in very truth.

In the arts, rules of construction and procedure are called laws, but they are not *law*.

And so of the whole body of rules and regulations called laws, applied to any one or all subjects (*except one*), they are not *law*.

There is no such thing as LAW, except as it presents and represents

The Divine Will; all else is but the semblance of Law. Let us look a little farther into this position. There is but one law, and this one law may be consistently pronounced THE LAW OF GOD.

It is the law of universal efficiency throughout the universe of molecular matter. The Ether of life is by it in motion freighted with divine purposes, and every shore-line of humanity has its renewing tides of eternal good to mark the ebb and flow of Infinite Law. This one law supplies every demand and requirement of Time's endless NOW. What then are, what the mortal mind and the human judgment assume to be, laws? They are only the fragments of a momentary decision; the shadows of human impressions; the glimmerings of distorted minds; the ignes fatui of man's mental marshes; the outlines of what man sees (through his imagination) when he looks into and gathers up the reflections of Nature's darkened glasses. Look still farther. The Law of God cannot be broken nor disregarded; it is the one channel and proof of divine omnipotence, of absolute omniscience, and unbroken omnipresence. It is hence the swaddling clothes of the new-born soul, the garment of life through mundane experience, and the white robe that encircles the unenthralled, when invited to "come up higher" and enter the angelic rest, for there is no outside to that which is all-pervading. Let us claim, then, that we are only upheld by the all-sustaining power of the one law of divine love and wisdom, and that it is the Truth only that can make us Free. And now pass on to take a passing view of

CONSCIENCE,

That monitor of mortal mind that stands sentinel at the door of hearts, ready to excuse or accuse every thought that seeks admission. Is it human or divine? It is a part of our humanity, and only to the extent that man is in the image of his Maker is conscience a divine endowment for his benefit, for at the change called Death, it passeth away and is no more. In the light of these statements, then, we may return to our main subject and examine our first proposition that

TRUTH IS THE LAW OF CONSCIENCE.

That conscience is regulated by law requires no proof; it is self-evident. It is Truth that makes its motive, and Righteousness its purpose, for Truth is the testimony (II Cor. 1, 12) of our conscience

(according to Paul) extended in its simplicity and to be received with godly sincerity.

If angels are ministering spirits sent forth to minister to them who are awakened to a sense of their Son-ship with the Father, it is not straining the probability of *conscience* being their battle-ground, to say that as the weapons of their warfare are not carnal but spiritual, conscience is the field of their operation, and if they are armed, it is with the two-edged sword of Love and Wisdom to guard man's soul against his greatest enemy, himself; to watch over him with a vision clearer than his now, and completely subjugate the fleshly to the spiritual will which alone is able to conform to the divine will and become perfect. And what a standard of perfection Christ set up when he uttered the command (Matt. v, 48), "Be ye therefore perfect, even as your Father which is in heaven is perfect." It was as if He had said, "Truth is the law of Conscience and it alone can make you free from bondage, and clothe you in the perfection of the All-Father." C. B. BAGSTER.

ANDRO-MEDA, ANDRO-MACHE, ALEX-ANDRIA—MEANING OF ANDRO. (Vol. XI, p. 95. Hon. William E. Gladstone, in "Juventus Mundi," tells us that the phrase "anax andrōn," meaning *lord of men*, is a remarkable one found in Homer's two poems. That they are not descriptive words, but beyond all question used as a title. He says the words are applied to Agamemnon forty-four times in the *Iliad*, and twice in the *Odyssey*. They are applied to Æneas once (Iliad v, 311)) Euphetes once (xv, 532); Anchises once (v, 268); Augeias twice (xi, 700, 739); Eumelos once (xxiii, 288). All of these personages are sovereigns, but none of them at all approaching Agamemnon, in point of personal eminence, or of power. The phrase "anex andrōn" disappears from use after Homer. (Juventus Mundi, pp. 150-151)

F. A. White, in his "Life of Homer," p. 12, says that Homer's name, long doubtless after his death, was twisted from Melesigenes ("*born* on the bank of the river *Meles*"), a name given him by his mother, to Melesi-anax "*lord* of the *Meles*; and that antiquity, subsequent to his death, saw in the little Asty*anax*, son of Hector and *Andro*mache, the double of the poet's early childhood. Homer, born near the river Meles, named Melesigenes; and Astyanax, "*lord* of the *city*," born near the river Scamander, named Scam*andrius*, "*man* of the Scamander; hence, "anax andrōn," *lord of men*. (Iliad xxii, 551)

THE SEVENTY DISCIPLES. (Luke x, 1.) Why were not the names of the "other seventy also" recorded for future reference. The list of "the twelve" are found three times in the New Testament (Matt. x, 2 4; Luke vi, 13-16; Acts i, 13). Is there any catalogue of the names of "the seventy" preserved? NOMEN.

Eusebius, in his "Ecclesiastical History" (i, 11), states there exists no catalogue of the seventy disciples, but on other matters this author has been shown to be mistaken, and such appears to be the case here also. The traditionary list of their names, as given by McClintock & Strong (Vol. IX, p. 600), has already been published in NOTES AND QUERIES (Vol. II, 665). Their list is said to be taken from an edition of "The New Testament Arranged in Historical and Chronological Order," by George Townsend.

The *Bibliotheca Maxima* (P. P. III) gives the following names as those of "the seventy," some of which differ from those by Townsend:

1. Agabus, a prophet, who foretold a faminh. (Acts xi, 28)
2. Amplias, bishop of Odyssus. (Rom. xvi, 8)
3. Andronicus, bishop of Pannonia, or Spain. (Rom. xvi, 7)
4. Ananias, first bishop of Damascus, who baptized Paul, and suffered martyrdom. (Acts ix, 10)
5. Apelles, bishop of Heraclea. (Rom. xvi, 10)
6. Apelles, bishop of Smyrna.
7. Apollos, bishop of Corinth. (Titus iii, 13)
8. Aristobulus, preached the Gospel in Britain. (Rom. xvi, 10)
9. Artemas, bishop of Lystra. (Titus iii, 12)
10. Aristarchus, bishop of Apamea, in Syria.
11. Aristarchus, companion of Paul. (Col. iv, 10)
12. Asyncritus, bishop of Urbaina, or Spain. (Rom. xvi, 14)
13. Barnabas, first name Joses, bishop of Milan. (Acts iv, 36)
14. Cæsar, bishop of Dirrhachium.
15. Carpus, a church officer at Berytus in Thrace. (II Tim. iv, 13)
16. Cephas, an opposer of Paul at Antioch, afterwards bishop of Conia.
17. Clement, co-laborer with Paul, bishop of Sardis. (Phil. iv, 3)
18. Cleophas, cousin of Jesus on Joseph's side, who accompanied Jesus to Emmaus. (Luke xxiv, 18)
19. Crescens, helper of Paul, praached in Galatia. (II Tim. iv, 10)
20. Demas, traveler with Paul, afterwards an apostate. (II Tim. iv, 10)
21. Epaphroditus, bishop of Andriaca. (Phii. 25)

22. Epenetus, a resident at Achaia, afterwards bishop of Carthage, and highly spoken of by Paul. (Rom. xiv, 5)
23. Erastus, a chamberlain, bishop at Cæsarea. (Rom. xvi, 23)
24. Evodius, bishop of Antioch. (Phil. iv, 2)
25. Gaius, bishop of Ephesus, or Pergamus. (Acts xix, 29)
26. Hermas, bishop of Philipopolis, and some of the church fathers say he was the author of the book called "The Shepherd of Hermas," considered apocryphal. (Rom. xvi, 14)
27. Hermes, bishop of Dalmatia. (Rom. xvi, 14)
28. Hermogenes, a co-prisoner with Paul, bishop of Megara. He was a follower of Simon Magus, Acts viii, 9. (II Tim. i, 15)
29. Herodion, bishop of Tarsus. (Rom. xvi, 11)
30. James, the brother of Jesus, bishop of Jerusalem. (Mark vi, 3)
31. Jason, bishop of Tarsus. (Rom. xvi, 21)
32. Jesus, whose surname was Justus, or Joses Barsabus, bishop of Eleutheropolis. (Acts iv, 36)
33. Linus, first bishop of Rome after the martyrdom of Peter a d
34. Lucius, bishop of Laodicea and Cenchrea. (Rom. xvi, 21)
35. Luke, the evangalist, a physician, traveler with Paul, who is said to have died in Greece. (Col. iv, 4)
36. Marinus, bishop of Apollonius.
37. Mark, the evangelist, founder of church at Alexandria, suffered martyrdom. (Acts xv, 39)
38. Mark, first name was John, bishop of Byblus. (Acts xii, 25)
39. Matthias of Bethlehem, afterwards chosen to fill the vacancy in "the twelve." He preached the gospel in Ethiopia, where he suffered martyrdom. (Acts i, 26)
40. Narcissus, bishop of Athens, or Patra. (Rom. xvi, 11)
41. Nicanor, one of the seven deacons at Jerusalem, who is said to have sufiered martyrdom with Stephen. (Acts vi, 5)
42. Nicolas, one of the seven deacons at Jerusalem, afterwards bishop of Samaria. He is said to have later been an apostate and founder of the Nicolaitanes, Rev. ii 6, 15. (Acts vi, 5)
43. Olympas, an early convert, suffered martyrdom. (Rom. xvi, 15)
44. Onesiphorus, bishop of Coronea. II Tim. iv, 19)
45. Parnenas, one of the seven deacons at Jerusalem, afterwards bishop at Sali. (Acts vi, 5)
46. Patrobas, bishop of Puteoli and Naples. (Rom. xvi, 14)
47. Philemon, bishop of Gaza. (Pilemon 1)

48. Philip, one of the seven deacons at Jerusalem, and afterwards bishop of Tralles, in Asia Minor. (Acts vi, 5)
49. Philologus, bishop. (Rom. xvi, 15)
50. Phlegon, bishop of Marathon. (Rom. xvi, 14)
Paul. He was author of a history of the "Controversy between Peter and Simon Magus." (II Tim. iv, 21)
51. Phygellus, bishop of Ephesus. He was a follower of Simon Magus, Acts viii, 9. (II Tim. i, 15)
52. Prochorus, one of the seven deacons at Jerusalem, and afterwards bishop of Nicomedia, in Bithynia. (Acts vi, 5)
53. Pudens, a friend to Paul, beheaded at Rome. (II Tim. iv, 21)
54. Quartus, bishop of Berytus. (Rom. xvi, 23)
55. Rhodion, beheaded at Rome with Peter.
56. Rufus, bishop of Thebes. (Rom. xvi, 13)
57. Silas, companion of Paul, and bishop of Corinth. (Acts xv, 22)
58. Silvanus, a faithful brother, bishop of Thessilonica. (I Pet. v, 12)
59. Sosipater, bishop of Iconium. (Rom. xvi, 21)
60. Sosthenes, an officer of the synagogue at Corinth, afterwards bishop of Colophon. (Acts xviii, 17)
61. Stachys, bishop of Byzantium. (Rom. xvi, 9)
62. Stephen, one of the seven deacons at Jerusalem. (Acts vi, 5)
63. Tertius, successor to Sosipater, at Iconium. (Rom. xvi, 22)
64. Thaddeus, a pupil of Thomas, who delivered the letter, written by Jesus, to Abgarus prince of Edessa. He preached to the Syrians. Eusebius (I, 13) makes Lebbeus the apostle, and Thaddeus one of "the seventy." (Mark iii, 18)
65. Timon, one of the seven deacons at Jerusalem, afterwards bishop at Bostra, or Berŏa, and suffered martyrdom. (Acts vi, 5)
66. Trophimus, bishop of Arelate. (Acts xx, 4)
67. Tychicus, bishop of Chalcedon.
68. Tychicus, co-laborer with Paul. (Acts xx, 4)
69. Urbane, bishop of Macedonia. (Rom. xvi, 9)
70. Zenas. a lawyer, bishop of Lydia or Disospolis. (Titus iii, 13)

It will be observed that, with the exception of seven names, these names are the same and identified with those mentioned in the New Testament, but there is some doubt about several of them being the same. An examination of each name in McClintock & Strong's "Cyclopædia," shows that many of them were one of "the seventy" according to Jerome, Eusebius, or some other church father.

Parable of Aram and the Stranger.

(Vol. XI, p. 58.) The question submitted by a local patriarch not having called a reply, we will give the information desired. The parable now in the Golden Rnle Degree is not found in the Bible as many Odd Fellows suppose. It is ascribed generally to Benjamin Franklin and was quite familiar to the schoolboy of two generations ago in the palmy days of Wildey, Ridgely, Vansant, and their contemporaries.

The following is the complete parable which is sometimes called the " Parable Against Persecution."

Aram was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass that a man, stricken in years, bearing a staff in his hand, journeyed that way. And it was noon-day. And Aram said unto the stranger, " Pass not by, I pray thee, but come in, and wash thy feet, and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee."

And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself. And Aram set before him bread and cakes of fine meal, baked upon the hearth. And Aram blessed the bread, calling upon the name of the Lord. But the stranges did eat, and refused to pray unto the Most High, saying, " Thy Lord is is not the God of my fathers, why, therefore, should I present my vows unto him ? " And Aram's wrath was kindled, and he called his servants, and they beat the stranger, and drove him into the wilderness.

Now in the evening Aram lifted up his voice unto the Lord, and prayed unto him. And the Lord said, " Aram, where is the stranger that sojourned this day with thee ? " And Aram answered and said, " Behold, O Lord, he ate of thy bread, and would not offer unto thee his prayers and thanksgivings. Therefore, did I chastise him and drive him from before me into the wilderness."

And the Lord said unto Aram, " Who hath made me a judge between me and thee ? Have not I borne with thine iniquities, and winked at thy backsliding ; and shalt thou be severe with thy brother, to mark his errors and to punish his perverseness ? Arise, and follow the stranger, and carry with thee oil and wine, and anoint his bruises, and speak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth unto me. Vain is thine oblation of thanksgiving without a lowly heart. As a bulrush thou mayest bow down thy head, and lift up thy voice like a trumpet ; but thou obeyest not the ordinance of thy God if thy worship be for strife and debate.

Behold the sacrifice that I have chosen. Is it not to undo the heavy burdens, to let the oppressed go free, and to break every yoke? To deal thy bread to the hungry, and to bring the poor that are cast out to thy house?"

And Aram trembled before the presence of God. And he arose, and put on sackcloth and ashes, and went out into the wilderness to do as the Lord had commanded him.

It is said that Franklin was at a large party among several dignitaries of the Church of England, when the subject of compelling conformity to an established Church by law, was introduced. After several of the clergy had defended the obnoxious principle, Franklin was called upon for his opinion. He recited the foregoing parable; and they, being somewhat convinced by its style, and Franklin's modest mein and gravity, suspected not the language, supposing it to be Scripture, and acknowledged its force, and yielded the argument.

Whether the occasion and result was exactly as it is stated, or not, it is true that the parable was published as Dr. Franklin's, and it is alleged that he appropriated it from Jeremy Taylor, who closes his work on the "Liberty of Prophesying" with it, giving the following version:

"I end with a story which I find in the Jews' books: When Abraham sat at his tent-door according to his custom, to entertain strangers, he espied an old man who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

"When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, 'I thrust him away, because he did not worship thee.' God answered, I have suffered him these hundred years, although he dishonored me, and couldst thou not endure him one night, when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. 'Go thou and do likewise,' and thy charity will be rewarded by the God of Abraham."

Now here, it must be confessed, is the story, leaving to Dr. Franklin only its dress and its interesting auxilaries. That Franklin did not himself claim to be the *author* of the *story* is rendered highly

probable from the fact that it is not found in the authentic edition of his works, published by William Duane, Philadelphia.

But where is to be found the original from whence Jeremy Taylor got his version? It is given in Dr. Priestley's works, quoted in Latin from a Jewish work entitled :

" *Shebeth Jehudah.* The Tribe of Judah, the Virgin Daughter of Solomon ; containing the Various Calamities, Martyrdoms, Dispersions, etc., of the Jews. Translated from the Hebrew into Latin, by George Gentius, Hamburg, 1680."

The following is the the English translation :

" The most noble author Sadus relates that that venerable example of antiquity, the patriarch Abraham, celebrated for the glory of hospitality, thought it not happy nor fortunate for him, unless he had received some guest, whom as a presiding genius of his household, he might serve with all kind offices. Once upon a time when he had no guest, and had sent abroad to seek for a stranger, he perceived a man bowed down with years and wearied with travelling, lying under a tree. Approaching him, he led him home as his guest, and cherished him with every attention. When the supper was ready, and Abraham and his family addressed themselves to prayer, the old man stretch forth his hand to the food, making no show of religion or piety; seeing which, Abraham thus addressed him : ' Old man, it scarcely becomes thy white hairs to take food without previous veneration of the Deity.' To whom the old man replied : ' I am a fire-worshipper, and ignorant of that sort of manners, for our fathers have never taught me such piety.' At which works, Abraham, horrified that he had intercourse with a fire-worshipper, as one profane and a stranger to the worship of his God, removed him from the table, and drove him from his house, as an offence of his company, and an enemy to his religion. But behold, at that moment, the great God admonished Abraham. ' What dost thou, Abraham ? Becomes it thee to have done this ? I have given this old man, though ungrateful to me, life and sustenance for more than a hundred years ; canst thou not give the man one meal, nor bear with him even a moment ? ' Being thus admonished by the Divine Voice, Abraham brought back the old man from his journey, and attended him with such kind offices, piety, and converse, that by his example he led him to the worship of the true God."

Such is the version of 1680. Who can furnish the original of all, by " Most Noble author Sadus," believed to be Arabic ?

Long as this account is, with the several versions, we cannot refrain from adding to it the following appropriate parable, by Krummacher

which further illustrates the historical foundation of the Golden Rule Degree :

THE PARSEE, THE JEW, AND THE CHRISTIAN.

" A Jew stepped into a Parsee temple, and saw there the holy fire. He spake to the priest : ' What ! do you worship ? ' ' Not the fire,' replied the priest ; ' it is to us an emblem of the sun, and of its genial light.' ' Then,' asked the Jew, ' do you worship the sun as your God ? Do you not know that this also is a creation of the Almighty ? ' ' That we know,' answered the priest ; ' but man being dependent on his senses, needs senible signs in order to apprehend the Most High ; and is not the sun the type of the Invisible, the Incomprehensible Source of Light that embraces and blesses all ? '

" Then the Israelite answered : ' Do your people, then, distinguish the type from the prototype? Already they call the sun their God, and even sinking from this again to a lower image, bow before an earthly flame. You charm his external, and dazzle his internal eye ; and while you hold up before him the earthly light, you withdraw from him the heavenly. You should not make unto thee any image, nor any likeness at all.'

" ' How then,' asked the Parsee, ' do you designate the highest nature ? ' The Jew replied : ' We call it JEHOVAH ADONAI, that is, *the Lord who is, who was, and who will be !* ' ' Your words are great and glorious,' said the Parsee, ' but they are fearful.'

" A Christian then stepped up and said : ' We call him *Our Father.*' The Christian and the Jew looked on each other with amazement ; when the Jew asked him ? ' Who gives you the courage thus to address the Eternal ' ' Who else,' said the Christian, ' but *He* the *Father* himself ? ' * * * * * * * * *

" And when they understood it they believed, and lifted up their eyes joyfully toward heaven, and exclaimed, full of fervor and spirit, ' *Father ! Dear Father !* '

" And then all three joined right hands, and called themselves BROTHERS ? "

To render the theosophical morals of these parables more complete, we supplement them with the following account of a traveller.

A hungry pilgrim returning from a visit to Mecca, chanced to call at the door of a christian missionary for refreshments. The Christian invited him in, and before setting food before the pilgrim, asked him to repeat " Our Lord's Prayer." The pilgrim said he knew of no such prayer. The Christian asked him if he was willing to repeat it from him before eating, and the pilgrim said he would try. So the Christian commenced and said, " *Our Father,*' but the pilgrim said

" *Your Father.*" " Nay," said the Christian, " say *Our Father,*" but the pilgrim said " *Your Father.*" The Christian asked, " Why he did not say *Our Father* ? " The hungry pilgrim replied that if He was *Our Father*, then *you* and *I* are *brothers*, and you should have given me food before having me repeat that prayer."

Every Odd Fellow should own and study Rev. A. B. Grosh's work, " Manual of Odd-Fellowship," and also James L. Ridgely's " History of American Odd-Fellowship," from which nearly all information relating to the Order can be obtained, both exoteric and esoteric.

Lilavati and Vija-Ganita.

What is the work of the *Indian*s called Bija-Ganita, referred to by English authors ? TYRO.

The Bija-Ganita is a work on arithmetic and algebra in the Sanscrit. As we have a translation we will describe it. The work is the translation of Henry Thomas Colebrooke, in octavo, London, 1817. History, introduction, illustration, notes, dissertation, the age of its authors—Brahmegupta and Bhascara contain pp. LXXXVI

Lilávati, arithmetic and algebra contain pp. 128. The word means " delightful." The introduction is as follows :

" Having bowed to the Deity, whose head is like an elephant's; whose feet are adored by gods ; who, when called to mind, relieves his votaries from embarrassment ; and bestows happiness upon his worshippers ; I propound this easy process of computation, delightful by its elegance, perspicuous with words concise, soft and correct, and pleasing to the learned."

Invocation. " Salutation to Ganesa, resplendent as a blue and spotless lotus ; and delighting in the tremulous motion of the dark serpent, which is perpetually twining within his throat."

Example 153. " In a certain lake swarming with ruddy geese and cranes, the t of a bud of lotus was seen above the surface of the water. Forced by the wind, it gradually advanced, and was submerged at the distance of two cubits. Compute quickly, ma hematician the depth of the water."

Example 269. " How many are the variations of form of the god Sambhu by the exchange of his ten attributes held reciprocally in his several hands ; namely, the rope, the elephant's hook, the serpent the tabor, the skull, the trident, the bedstead, the dagger, the rrow

and the bow ; as those of Hari by the exchange of the mace, the discus, the lotus, and the conch."

Last paragraph. " Joy and happiness is indeed ever increasing in this world for those who have *Lílávtí* clasped to their throats, decorated as the members are with neat reductions, multiplication and involution, pure and perfect as are the solutions, and tasteful as is the speech which is exemplified."

The *Víja Ganita* or *Avyacta-Ganita*, Elemental Arithmetic or Algebra occupies pp. 129-276.

Invocation. " I revere the unapparent primary matter, which the *Sánc'hyas* declare to be productive of the intelligent principle, being directed to that production by the sentient being ; for it is the sole element of all which is apparent. I adore the ruleing power, which sages conversant with the nature of soul pronounce to be the cause of knowledge, being so explained by a holy person ; for it is the one element of which is apparent. I venerate that unapparent computation, which calculators affirm to be the means of comprehension, being expounded by a fit person ; for it is the single element of all which is apparent."

Example 207. " If thou be skilled in computation, tell me the number, the square of which being multiplied by five, having three added, and being divided by sixteen, is exhausted."

Conclusion 217. " On earth was one named Mahéswara, who followed the eminent path of a holy teacher among the learned. His son, Bhascara, having from him derived the bud of knowledge, has composed this brief treatise of elemental computation."

Ganitádhyáya, on Arithmetic, the 12th chapter of the *Brahme-Sphuta-Siddhánta*, by Brahmegupta. contains pp. 277-324.

Cuttacadhyaya, on Algebra, the 18th chapter of the *Brahme-Sphuta-Siddhànta*, by Brahmegupta, contains pp. 325-378.

These two chapters cover the several divisions found in most of works on arithmetics and algebras, here called *the Pulverizer*.

HIEROGLIPH, " Pierson's Traditions," p. 220, this emblem has been added to the American emblems of Freemasonry within the last fifty years. The figure was designed by Rev. Jonathan Nye for the little work called the " Hieroglyphic Monitor," published by Jeremy L. Cross, in 1819. The idea, doubtless, was derived from the legend of Isis weeping at Byblos over the column torn from the palace of the king, which contained the body of Osiris, while Horus, the god of Time, pours ambrosia on her hair.

Odds and Ends.

QUARTERCENTENARY AND QUARTERCENTENNIAL. In F. A. White's "Life of Homer," p. 208, he states that the "quartercentenary of the fall of Troy (was) 783 B. C." Now this was 400 years after the fall of Troy (1183, or 1184). Webster gives the definition of centenary and centennial substantially the same. Is the quartercentenary of the discovery of America by Columbus the same as the 400th anniversay?

G. S. M.

WHERE IS THIS QUOTATION FOUND? "It had not much consoled the race of mastodons, to know, before they went to fossil, that anon their space would quicken, with the elephant; they were not elephants, but mastodons: and I, a man as men are *now, and not* as man may be hereafter, feel with men in the agonizing present." O.

AN EXERCISE. The following is furnished by a constant reader for an exercise:

While the whole world whirls like a wheel,
Though we go thorough through the thought,
It will be held 'He'll heal his heel';
It ought not to go for a nought.

"WHERE IS THIS QUOTATION FOUND? The following quotation adorns the title-page of the pamphlet, "The Mistletoe and its Philosophy," by Peter Davidson, Loudsville, Ga. From what source comes the stanza? Every person interested in the origin and history of the Druids, their rites and ceremonies, should read the work:

"I love you much and ever will, thou Mystic Mistletoe,
Which points to dreams of bygone years, of ages long ago—
Besides revealing clear and true the Coming Kingdom nigh,
When RAMA to the earth returns, conjoining You and I."

HOW THEY PRONOUNCE IT. The Boston *Globe* has the following:

Pete *sat* on a log by the river side,	(Mass.)
And near him *set* his promised bride;	(Maine.)
They *sut* there proud and satisfied	(N. H.)
To *sit* like that until they died.	(Conn.)
But as they *sate* upon that log,	(R.I.)
Up sneaked a farmer's *setter* dog,	
And *sot* his teeth into Peter's hide—	(Vt.)
They *sets* no more by the river side.	(N. J.)

QUESTIONS.

1. What is the origin of the word *Ace*, the name for the single spot on dice or cards? ELEPHANTINE.

2. Which was considered the most glorious monument of ancient Grecian architecture? ELEPHANTINE.

3. What is meant by the dying words uttered by the poet Burns, "Let not that awkward squad fire over my grave"? AGLA.

4. What is meant by the words of Beily Porteus, "War its thousands slays, Peace its ten thousands"? AGLA.

5. Who was Crispus Attucks to whom there is erected a monument in one of the public squares in Boston? W. K. S.

6. How many *Æsops* were there, and on what ground is *Lokmân* of the Korân thought to be Æsop of fable fame? ACHSAH.

7. A Chippewa verb is said to be developed into from five to six thousand forms. What is the explanation of it prolificness? W.

8. Who were called "The Children of the Sun"? L. L.

9. Who were the *Thamûdites*, and where can an account of them be found? ALEXANDER.

10. How many Popes were there whose name was Alexander, and who was the first person named *Silvester* or *Sylvester* recorded in any history? ALEXANDER.

11. What is the difference between a *calendar* and an *almanac*? S. K. R.

12. Were some of Jules Verne's romances taken from "The Adventures of Pfaall," and "The Descent into the Maelstrom," and who wrote the two later novels? JACOB VANDIEMAN.

13. Is there any theory in philology that makes the word *talisman* to have been derived from Ajax *Talemon*, one of the Grecian heroes at the siege of Troy? LOGOS.

14. Whe is considered the first (not foremost) American novelist? X.

15. Can some one give a synopsis or account of the work entitled "The Physical Cause of the Death of Christ"? CARLOS.

16. What philosopher dying uttered these words, "I am struggling to liberate the *divinity* within me? WHO.

17. Who is the author of the phrase, "He did his level best"?

QUESTIONS.

1. From what source came the following quotation found in the "Cyclopædia" of McClintock and Strong, Vol. VII, p. 468?

"Saturn, the youngest son of the gods, was my father; I am Osiris, who conducted a large and numerous army as far as the deserts of India, and traveled over the greater part of the world, and visited the streams of the Ister, and the remote shores of the ocean, diffusing benevolence to all the inhabitants of the earth." JUSTUS.

2. Who is the author of the following euphonious arrangement?

January, snowy; February, flowy; March, blowy;
April, showery; May, flowery; June, bowery;
July, moppy; August, croppy; September, poppy;
October, breezy; November, wheezy; December, freezy.

JULIUS.

3. The word Bavaria gives *Bavarian* for its adjective; why does Samaria give *Samaritan* instead of *Samarian?* LOGOS.

4. Is the following verse correctly quoted from a poem by Frances A. Kemble, as given in ah exchange under the caption "Faith," and where can the entire poem be found? O. H. L.

"Better to trust and be deceived,
And weep that trust and that deceiving;
Than doubt one heart that it believed,
Would bless one's life with true believing."

5. Were the *Sibyls* of ante-christian times the same as the *Sirens* of classic lore, mentioned by Homer, and others? WILLIAM K.

6. Are psychology, mesmerism, animal magnetism, hypnotism, all considered substantially the same state or condition. INQUIRER.

7. The most frequent number used in the Bible is *seven*; ; that in Virgil is *three;* while that in Milton and Homer is *nine.* Is there any design with the classic authors for this numeral peculiarity? O.

8. A *paracrostic* is a poetical composition, in which the first verse contains, in order, all the letters which commence the remaining verses of the poem or division. Can some reader give us an example or refer us to such? ANGELINA.

9. Can any reader give any information of the work, "Albigenses, an historical novel," by Charles Robert Maturin (1782-1824)? The work was published in 1814. A. E. S.

10. What are the *Myriogeneses* mentioned by writers in the middle ages? H. H.

Ancient Astronomy of the Heavens.

The sacred traditions and prophecies of the Ancient Church were grouped together on the face of the heavens, and formed the basis of what is known as the ancient chart of the heavens. The fixed and unchangeable stars which form an unchangeable record in the skies were mapped into groups or constellations embodying the leading features of the sacred record of the Ancient Religion or Records of the Ancient Church. We have the Deluge, with Noah's Ark and dove in the ancient ship, and the deluging waves; the Great Serpent pursuing a woman to devour her and her male child as they fly into the wilderness. But our present duty is with the milk-white steed known as the constellation "Pegasus," on which Perseus rose victoriously to the rescue of the princess Andromeda, who was chained to a rock and about to be devoured by the great sea dragon. The ancient Christians have always regarded the constellation "Pegasus" as embodying the same idea as the prophecy of the Apocalypse or "Book of Revelation," in reference to the "white horse and he that sat upon him," "and his name is called The Word of God." (Rev. XIX, 11, 13.) He is there spoken of as the conquering hero and victor on the Great White Horse, leading the armies of heaven on white horses. On this account the square city of the New Jerusalem spoken of in the "Book of Revelation" has always been understood as following in the train of this square of the constellation "Pegasus."

The first meridian of the heavens has already entered this constellation; and the historic meaning of this constellation, with its significant representation—if it has any at all—must now be in the order of fulfillment; they must now be embodied in, and in reality must actually be, the very historic events now being enacted before our eyes in the events of today. Granting that this historic significance belongs to this constellation "Pegasus," let us see when it began, that its significance may be tested by the character of the times.

The first meridian of the heavens has entered this constellation, and advanced eastward, 6180.75 seconds equal to 1° 43′ at the close of the year 1880. How long has it been since the first meridian began to enter this celestial square of the "White Horse?" The precession of the equinoxes carries this first meridian backward or eastward at the rate of $50\frac{1}{4}''$ per year. Hence the first meridian entered this celestial square of the "White Horse," about 123 years ago, or 6180.75 seconds; 50.25 = 123 years. Or 1880 − 123 = 1757, equals the date when the first meridian entered the celestial square of the New Jerusalem White Horse.

It is certainly a remarkable fact that the world has advanced more rapidly, and has developed more new arts, sciences, and new eras

during this period, dating from the year 1757, than the world has ever done since its creation. The last 123 years since the first meridian entered the square of "Pegasus" are unparalleled. The White Horse and its rider are going forth conquering and to conquer. He who is faithful and true has mounted that milk-white steed, which is emblematic of purity. The celestial square to which it belongs has been entered since the year 1757, by the first meridian, and the events of the time prove conclusively that a new era began at that year, when the White Horse of the ancient heavens went forth eastward to introduce a new era of life, light, and purity.

It is equally a remarkable fact, that Swedenborg in 1757 announced that that year was the beginning of this new era and second coming of the conquering hero of the "Book of Revelation," whose "White Horse" represents the human understanding in relation to divine truth. Whilst the name of the rider is the "Word of God," it means that the second coming of the Lord would be as the Divine Truth or Word of God, and the human understanding would behold him as such with perfect purity and clearness. — *Samuel Beswick, in the New Church Independent, January, 1881.*

THE EIGHTH WONDER OF THE WORLD. The *Escurial.* A famous monastery in New Castile, Spain, called "the eighth wonder of the world." It is a pile of granite of great magnificence.

The tale is that Felipe II of Spain in the battle of St. Quentin vowed to St. Lorenzo (on whose day, 15 August, 1557, the battle was fought), that if he would grant him the victory he would build a monastery to his honor. As St. Lorenzo was burned to death on a grid iron, the monastery was built in the form of a gridiron, long courts representing the bars or the gridiron. It was begun in 1563, and finished in 1584, being over twenty years in construction. It was intended for church, mausoleum, and monastery. It has 1,400 doors, and 11,000 windows.

EIGHTY-SIX IMMORTALS. "The Immortals" were the followers of Charles Stewart Parnell (1846-1891), the Irish statesman, in the House of Commons in 1886. These 86 really ruled the House in that they voted as one man, and could overthrow or carry any measure. Home rule was the great question. The Tory government was thrown out by "the immortal 86," and William Ewart Gladstone, who supported Home Rule, was supported by them.

FIVE POINTS. The five points of Calvinism are: 1. Absolute election and reprobation. 2. Particular redemption. 3. Irresistible grace. 4. The will is not free. 5. The perseverance of the saints.

QUESTIONS.

1. Robert Brown, Jr. in his work, "The Law of Kosmic Order," speaks of a symbolism "based on the Law of Least Effort." Please explain this law. ALEX. KING.

2. What is a *Cantab* a term used in England more or less in connection with authorship. LOWELL.

3. Which is considered the *lost sign* of the Zodiac, and how did it lose its position? LOWELL.

4. When, by whom, and to what centuries, was the term *Dark Ages* first applied to certain periods of European history? A. E. G.

5. Who is "MUMMIS," the author of "The Answer to the Egyptian Mummy," the poem in this No. of NOTES AND QUERIES? Also, "N. P. S.," the author of the poem "Lines to an Alabaster Sarcophagus?" TYPO.

6. Was *Matthias* an *apostle*, or only "*numbered* with the eleven," to keep the plenary *Twelve*. Matthew XIX, 28; Luke XXII, 30; and Revelation XXI, 14, would indicate that the originally appointed twelve will have the preëminence which included Iscariot. X.

7. Robert Brown, Jr., in his work on "The Law of Kosmic Order," p. 34, says: "We read in the Creation Legend, 'He arranged the year according to the bounds that he defined. For each of the twelve months three constellations he fixed.'" Where is this quotation found? STUDENT.

8. Are there any other United States on the globe besides these: United States of *Germany*, United States of *America*, United States of *Columbia*? U. S.

9. What is the real meaning of the word *Andro* in such names as Andromeda, Andromache, Alexander, Philander, etc. ANDREW.

10. What are the characteristics of the *Iliad* known as the "Sturm and Drang characteristics," mentioned in Geddes' "Problem of the Homeric Poems," p. 47? G. C. S.

11. From whom do the islands in the Mediterranean off the east coast of Spain called *Columbretes* take their name? Also, from whom does *Colombo*, in Ceylon, take its name? PHILIP.

12. How many rivers, villages, towns, cities, counties, parishes, hundreds, districts, etc., at the present time, in America, that have the name of Columbus, Columbia, and Columbiana? PHILIP.

Address to An Egyptian Mummy.

BY HORACE SMITH.

The success of the ancient Egyptians in preserving their dead by the operation of embalming was surprisingly great. For a proof of this we have only to turn to the fact of our viewing at the present time the bodies of persons who lived three thousand years since. This ingenious people applied the powers of art to the purposes of their religion, and did all they could to keep the human frame extire after death, fondly thinking that if it proved a fit dwelling, its former inhabitant, the soul, would return at some distant period, and animate it afresh, even upon earth.

And thou hast walked about, (how strange a story!)
In Thebes's street three thousand years ago;
When the Memnonium was in all its glory,
And Time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted dummy,—
Thou hast a tongue, come, let us hear its tune:
Thou'rt standing on thy legs above ground, Mummy!
Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones, and flesh, and limbs, and features.

Tell us, for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame;
Was Cheops or Cephrenes architect
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates as sung by Homer?

Perhaps thou wert a mason, and forbidden,
By oath, to tell the mysteries of thy trade;
Then say what secret melody was hidden
In Memnon's statue, which at sunrise played?
Perhaps thou wert a priest, and hast been dealing
In human blood, and horrors past revealing.

Perchance that very hand, now pinioned flat,
Has hob-a-nobbed with Pharaoh, glass to glass;
Or dropped a halfpenny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand, when armed,
Has any Roman soldier mauled or knuckled,
For thou wert dead and buried, and embalmed,
Ere Romulus and Remus had been suckled;
Antiquity appears to have begun
Long after thy primeval race was run.

Thou couldst develop, if that withered tongue
Might tell us what those sightless orbs have seen,
How the world looked when it was fresh and young,
And the great Deluge still had left it green:
Or was it then so old, that History's pages
Contained no record of its early ages!

Still silent, incommunicative elf!
  Art sworn to secrecy? then keep thy vows;
But pr'ythee tell us something of thyself,—
  Reveal the secrets of thy prison-house!
Since in the world of spirits thou hast slumbered,
What hast thou seen, what strange adventures numbered?

Since first thy form was in this box extended,
  We have, above-ground, seen some strange mutations;
The Roman empire has begun and ended,
  New worlds have risen, we have lost old nations,
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head,
  When the great Persian conqueror, Cambyses,
Marched armies o'er thy tomb with thundering tread,
  O'erthrew Osiris, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed,
  The nature of thy private life unfold;
A heart has throbbed beneath that leathern breast,
  And tears adown thy dusty cheeks have rolled.
Have children climbed those knees, and kissed that face?
What was thy name and station, age and race?

Statue of flesh—Immortal of the dead!
  Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
  And standest undecayed within our presence,
Thou wilt hear nothing till the Judgment morning,
When the great Trump shall thrill thee with its warning!

Why should this worthless tegument endure,
  If its undying guest be lost for ever?
Oh, let us keep the *soul embalmed and pure*
  In living virtue; that, when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom!

The Answer of the Egyptian Mummy.

BY MUMMIUS.

Child of the latter days, thy words have broken
  A spell that long has bound these lungs of clay,
For since this smoke-dried tongue of mine hath spoken,
  Three thousand tedious years have rolled away.
Unswathed at length, I "stand at ease" before ye,—
List, then, oh! list, while I unfold my story.

Thebes was my birth-place, an unrivaled city,
  With *many* gates,—but here I might declare
Some strange plain truths, except that it were pity
  To blow a poet's fabric into air;
Oh! I could read you quite a Theban lecture,
And give a deadly finish to conjecture.

But then you would not have me throw discredit
  On grave historians—or on him who sung
THE ILIAD—true it is I never read it,
  But heard it read when I was very young;
An old blind minstrel, for a trifling profit,
Recited parts—I think the *author* of it.

All that I know about the town of HOMER
  Is, that they scarce would own him in his day—
Were glad, too, when he proudly turned a roamer,
  Because by this they saved their *parish-pay*.
His townsmen would have been ashamed to flout him,
  Had they foreseen the fuss since made about him.

One blunder I can fairly set at rest,
  He says that men were once more big and bony
Than now, which is a bouncer at the best;
  I'll just refer you to our friend Belzoni,
Near seven feet high! in sooth, a lofty figure!
Now look at *me*, and tell me am I *bigger*?

Not half the size: but then I'm sadly dwindled;
  Three thousand years with that embalming glue,
Have made a serious difference, and have swindled
  My face of all its beauty—there were few
Egyptian youths more gay,—behold the sequel.
Nay, smile not, you and I may soon be equal!

For this lean hand did one day hurl the lance
  With mortal aim—this light fantastic toe
Threaded the mystic mazes of the dance:
  This heart hath throbbed at tales of love and woe,
These shreds of raven hair once set the fashion,
This withered form inspired the tender passion.

In vain! the skilful hand and feelings warm,
  The foot that figured in the bright quadrille,
The palm of genius and the manly form,
  All bowed at once to death's mysterious will,
Who sealed me up where mummies sound are sleeping,
In cere-cloth, and in tolerable keeping.

Where cows and monkeys squat in rich brocade,
  And well-dressed crocodiles in painted cases,
Rats, bats, and owls, and cats in masquerade,
  With scarlet flounces and with varnished faces;
Men, birds, brutes, reptiles, fish—all crammed together.
With ladies that might pass for well-tanned leather.

Where Rameses and Sabacon lie down,
  And splendid psammis in his hide of crust;
Princes and heroes, men of high renown,
  Who in their day kicked up a mighty dust,—
Their swarthy Mummies kicked up dust in numbers,
When huge Belloni came to scare their slumbers.

Who'd think these rusty hams of mine were seated
  At Dido's table when the wondrous tale
Of "Juno's hatred" was so well repeated?
  And ever and anon the Queen turned pale;
Meanwhile the brilliant gas-lights hung above her,
Threw a wild glare upon her shipwrecked lover.

Ay, *gas-lights!* mock me not; we men of yore
  Were versed in all the knowledge you can mention;
Who hath not heard? of Egypt's lore?
  Her patient toil? acuteness of invention?
Survey the proofs—our Pyramids are thriving,—
Old Memnon still looks young, and I'M SURVIVING.

A land in arts and sciences prolific,
  On blocks gigantic building up her fame!
Crowded with signs, and letters hieroglyphic,
  Temples and obelisks her skill proclaim!
Yet though the art and toil unearthly seem,
Those blocks were brought on RAIL-ROADS *and by* STEAM!

How, when, and why, our people came to rear
  The Pyramid of Cheops, mighty pile!
This and the other secrets thou shalt hear;
  I will unfold, if thou wilt stay awhile,
The hist'ry of the Sphinx, and who began it,
Our mystic marks, and monsters made of granite.

Well, then, in grievous times, when King Cephrenes—
  But, ah! what's this?—the shades of bards and kings
Press on my lips their fingers! What they mean is,
  I am not to reveal these hidden things.
Mortal, farewell! Till Science' self unbind them,
Men must e'en take these secrets as they find them.

Lines to an Alabaster Sarcophagus.

FOUND IN AN EGYPTIAN TOMB.

BY N. P. S.

The following lines are addressed to an Alabaster Sarcophagus, supposed to be that of a king, called by Belzoni *Psammuthis*, but whose real name was *Ousiree Menepthah* :

Thou Alabaster relic! while I hold
  My hand upon thy sculptured margin thrown,
Let me recall the scenes thou couldst unfold,
  Mightest thou relate the changes thou hast known,
For thou wert primitive in thy formation,
Launched from th' Almighty's hand at the creation.

Yes—thou wert present when the stars and skies
  And worlds unnumbered rolled into their places,
When God from chaos bade the spheres arise,
  And fixed the radiant sun upon its basis,
And with His finger on the bounds of space,
Marked out each planet's everlasting race.

How many thousand ages from thy birth
  Thou slept'st in darkness, it were vain to ask;
Till Egypt's sons upheaved thee from the earth,
  And year by year pursued their patient task,
Till thou wert carved and decorated thus,
  Worthy to be a king's sarcophagus.

What time Elijah to the skies ascended,
  Or David reigned in holy Palestine,
Some ancient Theban monrach was extended
  Beneath the lid of this emblazoned shrine,
And to that subterranean palace borne
Which toiling ages in the rock had worn.

Thebes from her hundred portals filled the plain
  To see the car on which thou wert upheld.
What funeral pomps extended in thy train!
  What banners waved! what mighty music swelled,
As armies, priests, and crowns bewailed the chorus,
Their Kings, their God, their Serapis, their Orus!

Thus to thy second quarry did they trust
  Thee, and the lord of all the nations round;
Grim King of silence! monarch of the dust!
  Embalmed, anointed, jewelled, sceptred, crowned,
There did he lie in state; cold, stiff, and stark,
A leathern Pharaoh, grinning in the dark.

Thus ages rolled; but their dissolving breath
  Could only blacken that imprisoned thing,
Which wore a ghastly royalty in death,
  As if it struggled still to be a king:
And each revolving century, like the last,
Just dropped its dust upon thy lid—and passed.

The Persian conqueror o'er Egypt poured
  His devastating host,—a motley crew,—
And steel-clad horsemen,—the barbarian horde,—
  Music and men of every sound and hue,—
Priests, archers, eunuchs, concubines, and brutes,—
Gongs, trumpets, cymbals, dulcimers, and lutes.

Then did the fierce Cambyses tear away
  The ponderous rock that sealed thy sacred tomb:
Then did the slowly penetrating ray
  Redeem thee from long centuries of gloom;
And lowered torches flashed against thy side,
As Asia's king thy blazoned trophies eyed.

Plucked from the grave with sacrilegious taunt,
  The features of the royal corpse they scanned:
Dashing the diadem from his temple gaunt,
  They tore the sceptre from from his graspless hand:
On those fields where once his will was law
Left him for winds to waste, and beasts to gnaw.

Some pious Thebans, when the storm was past,
  Upclosed the sepulchre with cunning skill;
And Nature, aiding their devotion, cast
  Over its entrance a concealing rill;
Then thy third darkness came, and thou didst sleep
Twenty-three centuries in silence deep.

But he, from whom nor pyramid nor sphinx
  Can hide its secrecies, Belzoni came,
From the tomb's mouth unclosed the granite links,—
  Gave thee again to light, and life, and fame,—
And brought thee from the sands and desert forth,
To charm "the pallid children of the North."

Thou art in London, which, when thou wert new,
  Was what Thebes *is*, a wilderness and waste,
Where savage beasts more savage men pursue,
  A scene by nature cursed, by man disgraced.
Now 'tis the world's metropolis, the high
Queen of arms, learning, arts, and luxury.

Here, where I hold my hand, 'tis strange to think
  What other hands, perchance preceded mine;
Others have also stood beside thy brink
  And vainly conned the moralizing line.
Kings, sages, chiefs! that touched this stone, like me,
Where are ye now? Where all must shortly be!

All is mutation; he within this stone
  Was once the greatest monarch of the hour:
His bones are dust,—his very name unknown,—
  Go learn from him the vanity of power!
Seek not the frame's corruption to control
But build a lasting mansion for thy soul!

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A MONTHLY MAGAZINE OF

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. MAY, 1893. No. 5.

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NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"Neither height nor depth can measure the possibilities of the human soul."

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"Truth the Law of Conscience."

To the Editor of Notes and Queries :

I was struck by the earnest effort made by C. B. BAGSTER, in an article with the above heading in NOTES AND QUERIES for April, 1893, and knowing you, Mr. Editor, to be not only a student, but an ordained worker in the field of thought where divinity and humanity comingle to effect a satisfactory solution of that which correlates the former to the latter, the following remarks on the subject are submitted for the consideration of you and your readers. I take this mode of action in addressing you as a friend whom I know personally, in preference to directly replying to Mr. Bagster whom I do not know, but who has now won my esteem by what he meant to say. Yet, I do not wish to pose as a critic unless the criticism should suggest something of value or worthy of mention.

The great trouble in discussing abstruse metaphysical topics has always been a lack of clear definitions of the leading terms used in the discourse, and exponents often believe that everybody knows what they mean without preliminary definitions. As little as any exact science can be taught without preliminary definitions, as little can it be expected that metaphysics can be taught without it.

In the article alluded to, "Truth" is defined: "The *exact* accordance with that which *is*, or *has been*, or *shall be*." According to that, parallel wrongs constitute Truth, yet, nothing that is wrong can be true to a standard of Truth. The writer of the article says: "There

is no such thing as law except what represents the Divine Will." That is very good if only Good Law is meant, but what about bad law? for bad law there certainly is. In the article the writer says: "Mathematics has its laws of variable quantities and values, but they are not *laws*." That is a libel on the architect of the universe who has handed down to man through human agency those irrevocable laws which govern every relation and proportion of all the geometric elements. These laws of variable quantities in mathematics embody the very essence of Divine Law in primordial form. They constitute the basis of *equity* and righteousness as the A B C constitutes the primary factors to erudition. As to conscience, the writer of the article asks: "Is it human or divine?" It is evidently human as every one experiences more or less of it in consequence of good or evil acts. But, conscience, like law, may be good or bad, according to teachings of what is right or wrong.

If we are to discuss metaphysics, let us discuss it as we would any other subject requiring system and method in order to make the discussions of permanent beneficent value to posterity. If we, for want of sufficient knowledge, cannot *now* exhaust the subject, let us lay down premises on which we all agree, or which we all can understand, and develope therefrom so far as we can a concatenated series of indisputable truths. Then, later, where we in the present leave off, the thread of discourse can be taken up and perpetuated again by those who live in the future *now*.

Geometry, which is a divine science presenting to us in miniature the plan of the universe, was formulated in its primordial aspects several thousand years ago, so far as we know, and after being consigned to oblivion for a period since then, we find it now again, in the last quarter of the nineteenth century, resurrected as it were. The latest discoveries in, and the fast approaching perfection of that science is a case in point of the value to work on, to discuss, and to preserve all that is acquired of positive knowledge; for without the premises laid down in that distant period by men who failed to exhaust the subject, no one today could have advanced the science so near a completion.

The three terms, Truth, Law, Conscience, are prime factors, in metaphysics, but neither of these are fundamental. Order must be defined first in opposition to chaos, since *law* is the *linguistic* expres-

sion of order, whether it be static or dynamic. *Consciousness* must precede conscience, for until we recognize the relation of these two terms to the *ego* we have no premises to stand upon in support of argument relative to moral right and wrong.

As to Truth, there is nothing ready made of that, as it is the *result* of constantly repeated agreement between any two "things," minds, or any two acts. Virtually, therefore, Truth is a true measurment obtained by comparing two measures. When we argue, the words we use are the measuring means ; the meaning of the words is the standard for the measures ; the mutual harmonious understanding of these measures, meaning, and concurrent acquiesence of this meaning is the measurement obtained and recognized as true. Likewise, when in chemistry we recognize the fact that oxygen and hydrogen in certain proportions make water, that establishes a phenomenal truth because it re-occurs as often as the operation is repeated.

CHARLES DEMEDICI, New York City.

A SHAKESPEARIAN TABLE. Professor Rolfe, the Shakespearian scholar, has counted the lines which the principal characters of Shakespeare's plays have to speak. His rule was to consider parts of lines, beginnings and endings of speeches as full lines. The following is the result, as given in the World Almanac for 1893 :

Hamlet,	1,569	Touchstone,	516
Richard III,	1,161	Imogen,	541
Iago,	1,117	Helen ("All's Well")	479
Othello,	888	Isabella,	426
Cariolanus,	886	Desdemona,	389
Timon,	863	Mistress Page,	361
Antony (Cleopatra's)	829	Viola.	353
Lear,	770	Julia ("Two Gentlemen")	323
Richard II,	755	Volumia,	315
Brutus,	727	Beatrice,	307
Macbeth,	705	Lady Macbeth,	261
Cleopatra,	670	Katherine ("The Shrew"	220
Prospero,	665	Miranda ("Tempest")	142
Romeo,	618	Perdita,	128
Petruchio,	585	Cordelia,	115

Henry V, as king and prince (in "Henry IV," and "Henry V," has 1,987 lines to speak, and Fallstaff, in both parts of "Henry IV" and "Henry V," and in the "Merry Wives," has 1,895.

Questions and Answers.

ACE, ORIGIN OF WORD. (Vol. I, p. 91). The unit of cards or dice was called by the Romans *unus* (one); the Greeks who borrowed the game of dice from the Romans called unus *onos*; but *onos* in Greek mean "an ass." The Teutons learned the games from the Greeks, and translated the word into "ass." Italian, *asso;* French and Spanish, *as;* English, *ace.*

"Bate me an ace quoth Bolton." Give me some advantage. What you say must be qualified, as it is too strong. Ray says that a collection of proverbs was once presented to the virgin queen with the assurance that it contained all the proverbs in the language, but the queen rebuked the boaster with the proverb, "Bate me an ace quoth Bolton," is a proverb omitted in the compilation. John Bolton was one of the courtiers who used to play cards and dice with Henry VIII, and flattered the king by asking him to allow an *ace* as some advantage of the game. DAVID M. DRURY, Brooklyn, N. Y.

The game of dice, according to Theodore A. Buckley's translation of the *Iliad* (XXIII, 87) was one of the known games before the sacking of Troy. Patroclus, the nearest friend of Achilles, confessed that he "slew the son (Clysonymus) of Amphidamas, not wishing it, (being) enraged about the dice," which occurred before 1184 B. C. The question of priority of the game of dice with the Romans and the Greeks is an open one. Æneas left the doomed city and sailed to the Lavinian shores. The origin of the Roman race is involved. The Greeks were famous for their knowledge and practice of games.

JERUSALEM. What was the ancient name of this city? JAMES.

The Hebrew name is *Yerushalaim* ("Foundation of Peace"). The Greek spelling is *Hierosoluma*, as if from *hiéros*, sacred, holy, with some reference probably to its name, "The Holy City" (Matt. IV, 5). The Arabic name is *El Khuds*, "The Holy," or *Beit-el-Makdis*, "The Holy House." The other Greek forms of the name are *Hiero Solumá*, "The Holy Solyma" (Josephus), *Hierón Salomonos*, "Solomon's Holy Place" (Eupolemus), while others have traced a connection with *Hierosuloi*, "Spoilers of Temples." Similar Greek formations

are *Hierecho* and *Hieromax* (a river in Palestine). The Hebrew word was probably an adaptation of the Canaanitish name *Yebûs Yebûsi* (Joshua XVIII, 28). The city of *Kadytis*, mentioned by Herodotus (*Thalia* 5), has been identified by some with Jerusalem, as if only a Grecized form of *Kadesh*, "The Holy Place" (Stanley's "Jewish Church," Vol. III, p. 92).

BREECHES BIBLE. "EDWARD THE ELDER" can easily satisfy himself by visiting some library, the Public Library, Boston, the Astor Library, New York City, (and possibly others in New England, even), to see a copy of this Scripture, and turn to Genesis III. 7 :

"Sewed figge-tree leaves together and made themselves breeches."

(Matthew XXIII, 8-10). "But be not ye called Rabbi, for one is your doctour, *to wit*, Christ, and all yee are brethren. And call no man your father upon the earth, for there is but one, your father which is in heaven. Be not called doctours, for one is your doctour, *even* Christ."

This correspondent should read the articles in NOTES AND QUERIES, Vol. I, pp. 43, 84-85 ; VII, pp. 9-40.

WINTER WEATHER WALKING. I send you a cutting to illustrate our locality, which will go with that submitted for authorship by "JULIUS," on page 92 of the current volume. C. R. H.

"First it is slippery, then it is sloppery ;
Now it is skippery, now it is hoppery ;
Jumping and dashing, plunging and splashing,
Muddery, slushery, gummed shoes and gushery ;
Gossamers, wraps, falls and mishaps.
Arnica, lint — words not for print."

TALISMAN FROM TELAMON. (Vol. XI, p. 91.) Herbert, in his work entitled "Nimrod," Vol. I, p. 41, says the golden telamon of Hercules is no other then the belt of Orion, so celebrated in the Sphere.

This telamon or belt grew into a person, and forms in mythology the hero Telamon the father of Ajax. "Swift-footed Ajax, the son of Oïleus, was leader of the Locrians; less in stature than, and not so tall as Ajax, the son of *Telamon*, but much less" (*Il.* II, 528). The said hero did little or nothing on his own account, but was the sole companion or partner of Hercules in three notable enterprises, viz.: The liberation of Hesione and seizure of the city of Ilion; the de-

struction of the Meropes; and lastly, and most to our purpose, the capture of the Talismanic Belt from the Queen of the Amazons, to obtain which, they made an expedition into Scythia. Telamon is therefore the telamon of Hercules; but is the Homeric *Telamoniades* by a patronymic from a real màn's name, and be not rather expressive of some superstitious idea respecting the birth of Ajax, we must then understand that some favorite and confidential friend of Nimrod, was standing instead, which was mystically denoted by the belt.

"I AM STRUGGLING TO LIBERATE THE DIVINITY WITHIN ME." (Vol. XI, p. 91.) I think Plotinos discoursed of the "liberating of the divinity (daimon) within him." The phrase, however, has been the theme for gross misconstruction. The Neo-Platonists regarded the alliance of *noos* or intellective principle to the body as itself death to the real life. This intellective principle Plato taught had its seat in the summit of the head, where phrenologists place the organ of Veneration. This *noos* Menander declares "is our *daimon* or divinity. It was regarded as emanating or extending from the Absolute *Noos* or Divine Mind, and returning to it when its earthly career was fully ended. This, however, was not effected simply by dying, but by that death to the sensuous and mundane life, which the philosophic life was regarded as accomplishing. The *dramas* in the mystic initiations, and afterward in the Theatre, figured this discipline and experience which emancipated the spirit or *noos* from its bonds.

A. WILDER.

THE THAMUDITES. (Vol. XI, p. 91.) We find the mention of *Ad and Thamud* in E. W. Lane's version of the "Thousand and One Nights." The legend makes Ad a *Kushite* who migrated from archaic Khusistan or Persia, and settled in eastern or southern Arabia. They were probably identical with the Rephaim of the Bible, and archaic remains in Arabia are yet known as houses of Ad. The Thamûdites were of cognate race and occupied Idumæa and Western Arabia. Lenormant considers them Canaanites, and there are also traditions that they lived or more probably worshipped in grottoes, had a wicked and immoral religion and were finally destroyed by Kodar al Ahmed. (Compare Genesis XVI.) Doubtless the whole legend is closely related to Sodom and Gomorrah, the cities of the plain.

A. WILDER.

MYRIOGENESES. (Vol. XI, p. 92.) This word *myriogeneses* means "many births," governed by all degrees; the personifications of the influences of each individual degree. Scaliger gives the ascendants in each sign as represented by the Arabian astrologers, as they pretended to have received them from the Egyptians. Those of the first Decanus in Aries will suffice, by the real mediæval nature of the representations themselves, to demonstrate the doubtfulness of their pretended designs, and the more recent origin of such figures.

Aries, the first Decanus Asiccan of Mars, gives courage and forwardness, which sometimes is little short of impudence.

1. Man holding in his right hand a pruning-hook, in his left a cross bow.
2. Dog-headed man, with right hand extended, a wand in his left.
3. Man holding out various ornaments in the right hand, his left placed in his girdle.
4. Man with curly hair, in his right hand a hawk, in his left a whip.
5. Two men, one cleaving wood with an axe, the other holding a sceptre.
6. A king crowned, in his right hand the orb, in his left the sceptre.
7. Man in armour holding an arrow.
8. Man with a helmet, in his right hand a cross-bow.
9. Man bareheaded, a sword in his left.
10. Man spearing a boar.

All these types were expressive of corresponding inclinations and qualities in the native under each degree. But Scalager explains, and very plausible, many of the compound figures holding zodiacal signs in their hands, and usually classed among the gnostical, as genuine representations of the myroigeneses.

One decan, or ten degrees being one-third of a sign, is also called an *abraxoid.*

LOST SIGN OF THE ZODIAC. (Vol. XI, p. 95.) In regard to the "lost sign of the zodiac," probably Robert Brown's exposition is the best summary at hand. It was at a remote antiquity known as *Tulku* the Sacred Mound, and represented by the conical block there. The form of the abbreviation now called *Libra* (♎) denoted that symbol. The sign or symbol probably lost its position as Babylon lost her existence, as one of the results of conquest. *Libra*, or the Balance, was introduced to take its place. A. WILDER.

CRISPUS ATTUCKS. (Vol. XI, p. 91.) Crispus Attucks was the first man killed at the "Boston Massacre," of March 5, 1770. He was a colored man, and had made himself marked as the leader of a conflict with a party of British soldiers at Murray's Barracks in Brattle Street. An hour later the quarrel was taken up anew in King street, near the Custom House; the crowd attacking a file of soldiers with snow-balls, oaths, and foul language. Henry Knox, afterwards Secretary of War, Samuel Gray, and others attempted to prevent a riot, when seven of the men one by one, discharged his musket with deadly aim. Attucks was leaning upon a large billet of wood watching the affair, when a bullet hit him, killing him on the spot. Gray next fell; then Patrick Carr who was crossing the street; then James Caldwell, and finally Samuel Maverick, a boy of seventeen, who was running out to a fire a few streets away. The troops were speedily sent out of Boston, and the American Revolution postponed five years. A. WILDER.

"CHILDREN OF THE SUN." (Vol. XI, p. 91.) "Children of the Sun" is a phrase that has been employed at various times, and in different regions. The Yncas of Peru professed to be of solar descent and established a worship very analogous in rites and practices to solar cults in others countries. Samas the sun-god of Assyria was probably the tutelary of the Semitic peoples. Marduk, or Amar-Utuki the Akkado-Chaldean divinity, was a personification of the sun. The Rajputs of India are also called children of the sun, and they venerate Rama as the chief of the solar race in India. After the Aryan colonists became permanent in India, the sun-dynasty made its principal capital at Ayodhya (Oude), and some centuries later a second invasion established the Moon-race at Hastirapura, or Dehli.

A. WILDER.

CANTAB. (Vol. XI, p. 95.) *Cantab* is an abbreviation of the word *Cantabrigian*, a student or alumnus of the University of Cambridge, England. A. WILDER.

FIRST AMERICAN NOVEL. (Vol. XI, p. 91.) I think that the first work regarded as an American novel, was "The Algerine Captive," published nearly a century ago. A. WILDER.

ALMANAC AND CALENDAR. (Vol. XI, p. 91.) Calendar has relation to the *calling* of the month ; and the noting of days in an account book for the collecting of interest and rents. Almanack is apparently Arabic and was used in connection with the casting of horoscopes, etc. In common usage there is not now much difference in the sense of the words. A. WILDER.

BAVARIA AND SAMARIA. (Vol. XI, p. 92.) The analogy between the names *Bavaria* and *Samaria* is only a seeming one. The former forms its adjective and other derivatives after the style of the Latin language ; the latter by the Greek and Semitic. A. WILDER.

SIBYLS AND SIRENS. (Vol. XI, p. 92.) The *Sibyls* and *Sirens* were beings of different natures and offices. We find the Sibyls first named by Plato in the *Phædrus*, as employing prophetic inspiration and predicting future events. The term is from the Doric *Sio-bolla*, for *Theo Boulé*, and means the publisher of the divine caused. At first but one, the Cumæan, seems to have been rocognized. .

In regard to *Sirens*, I am disposed to favor Jacob Bryant's explanation that they were priestesses or magdalens at the temples, who charmed and attracted strangers by their songs and fascinations to come to their temples, there to be slain as sacrifices. The Hebrew term *Siruth* means " women who sing." A. WILDER.

THE CREATION LEGEND. (Vol. XI, p. 95.) The inquiry made respecting my worthy correspondent's quotation (Robert Brown, Jr., of Barton-on-Humber, England), I would suggest that the question be sent to him directly. He would be sure to answer it. By reference to " The Chaldean Account of Genesis," translated from the Assyrian Tablets by the late George Smith, page 64, the quotation will be found : " He arranged the year according to the bounds that he defined,"—meaning the twelve signs of the zodiac. The book can be obtained from Scribner, New York. A. WILDER.

POPES NAMED ALEXANDER. (Vol. XI, p. 91.) There were six pope Alexanders in the roll. The last of the number, Roderigo Borgia attached such a fragrance to the name that no pontiff seems have cared to adopt it as his titular designation. A. WILDER.

LAW OF LEAST EFFORT. (Vol. XI, p. 95.) The phrase, "law of least effort," is applied by Mr. Brown to the principle of abbreviation, by which part of a word, or idea-symbol, is written to express the whole; or as a numerical figure is used in preference to writing out the whole amount in words. The law is simply that of doing as little as possible to accomplish a desired purpose, avoiding any superfluous waste of energy. A. WILDER.

SEA-GIRT LAND. A recent issue of a newspaper, the Sacramento *Bee*, published in California, speaks of that state as a "sea-girt, sun-kissed state." Now, can the compound "sea-girt" be properly applied to that state? C. B. S.

Webster defines *sea-girt* as "surrounded by the water of the sea or ocean," as a sea-girt isle, referring to Milton.

Buckley's prose translation of the *Odyssey* (I, p. 3, Bohn's edition), says, (the blue-eyed goddess Minerva speaking):

"But my heart burns for the prudent ill-fated Ulysses, who, away from his friends a long time, is suffering calamities in a sea-girt island, where is the center of the sea, a woody island, and in her mansion a goddess dwells, the daughter of all-wise Atlas."

In John Pierpont's poem, "Napoleon at Rest," we have the lines:

"Behind this sea-girt rock, the star,
That led him on from crown to crown.
Has sunk; and nations from afar
Gazed as it faded and went down."

PSYCHOLOGY, MESMERISM, HYPNOTISM, ETC. (Vol. XI, p. 92.) As words are used, or rather *mis*used, psychology is the science of alienism; but a bastard verb "psychologize" has been coined to express an occult psychic influence akin to mesmerizing. In court speech, *psychology* is the science of the soul and its qualities; *mesmerism* is the art of inducing trance, sleep, and cessation of pain, promulgated by Anton Mesmer; *animal magnetism* denotes the same art; *hypnotism* was invented by Braid and is applied inacurately to the art or condition, on purpose to evade giving credit where it is due, and to make the art "scientific" or orthodox, this last term should not be used. A. WILDER.

SEVEN-HILLED CITY. *Urbs Septicollis.* Ancient Rome built on seven hills surrounded by fortifications: 1. The Palatine; 2. the Capitolinus; 3. the Quirinalis; 4. the Cælius; 5. the Aventinus; 7. the Viminalis; 7. the Esquilinus.

"READ HOMER ONCE, AND YOU WILL READ NO MORE." (Vol. II, p. 352.) "'OMERUS," in April, 1884, asks for the name of the poem, from which was taken the lines which characterize an ardent admirer of the Homeric epics. I do not recall that his question has been answered, and therefore will say the four lines are found in the poem an "Essay on Poetry," by John Sheffield, Duke of Buckinghamshire (1649-1721). It is written in the heroic couplet, and seems to have suggested Pope's "Essay on Criticism." M.

"Read Homer once, and you can read no more,
For all books else appear so mean, so poor,
Verse will seem prose; but still persist to read,
And Homer will be all the book you need."
—Sheffield's *Essay on Poetry.*

"Be Homer's works your study and delight,
Read them by day, and meditate by night;
Thence form your judgment, thence your maxims bring,
And trace the muses upward to their spring."
—Pope's *Essay on Criticism.*

"And when I die, be sure you let me know
Great Homer died three thousand years ago;
Why did I write? what sin to me unknown
Dipped me in ink, my parents' or my own?"
—Pope's *Prologue to the Satires.*

"Homer is gone, and where is Jove?
And where the rival cities seven?
His song outlives time, tower, and god,
All that then was, save Heaven."—Bailey's *Festus.*

PRESIDENTIAL HISTORICAL COINCIDENCES. John Adams was 8 years older than his successor, Thomas Jefferson, he 8 years older than James Madison, he eight years older than James Monroe, and he 8 years older than John Quincy Adams. George Washington ended his presidential term in the 66th year of his age, and so did John Adams, Thomas Jefferson, James Madison, and James Monroe. Thomas Jefferson and John Adams both died on the same day, July 4th, 1826, just 50 years from the Declaration of Independence. James Monroe died July 4, 1831. It is said that all the presidents had blue eyes except William Henry Harrison.

Correspondence Between Abgarus and Christ.

We are again asked to print the correspondence between Abgarus king of Edessa, and Jesus the Christ. We are asked if the correspondence was genuine. We refer "LEON" to ecclesiastical history and judge for himself. We are told by John, the evangelist (VIII, 6), "Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*" This is historical evidence that he could write; then why should he not answer a letter sent to him by post?

ABGARUS TO JESUS THE CHRIST.

Abgarus, Prince of Edessa, to Jesus, the merciful Saviour, who has appeared in the country of Jerusalem, greeting:

I have been informed of the prodigies and cures wrought by you without the use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk; that you force devils from the bodies possessed, that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indispostion under which I have so long labored. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city which, though it be not very large, will be sufficient to supply you with everything that is necessary.

JESUS TO ABGARUS KING OF EDESSA.

You are happy Abgarus, thus to have believed in me without having seen me; for it is written of me, they who shall see me will not believe in me, and they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all things for which I am come must be fulfilled in the country where I am; when this is done, I must return to him that sent me. And when I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and give life to you and to those that are with you.

These two letters are as given by Eusebius. Eusebius further says that, after the ascension of Christ, the apostle Thomas sent Thaddeus (one of the seventy, Luke X, 1), to Abgarus, who cured him of lep-

rosy, and converted him, together with his subjects. Moses of Chorene says that the letter of Jesus was written by Thomas who acted as amanuensis. This Moses also states that Christ sent to Abgarus with the reply a handkerchief impressed with his protrait (a veronica), but this is considered apocryphal by many. The authenticity of the letters are defended by Tillemont, Wette, and several others.

MAN.

There is a sublime poem in William Russell's "American School Reader," p. 216, entitled *Man*, credited to the N. Y. *Evening Post*. Who is the author of it? It is as follows : G.

The human mind—that lofty thing !
The palace and the throne,
Where reason sits a sceptred king,
And breathes his judgment tone.
Oh ! who with silent step shall trace
The borders of that haunted place,
Nor in his weakness own
That mystery and marvel bind
That lofty thing—the human mind !

The human heart—that restless thing !
The tempter and the tried;
The joyous, yet the suffering,—
The source of pain and pride;
The gorgeous thronged,—the desolate,
The seat of love and hate,—
Self-stung, self-deified !
Yet do we bless thee as thou art,
Thou restless thing—the human heart.

The human soul—that startling thing !
Mysterious and sublime !
The angel sleeping on the wing
Worn by the scoffs of time,—
The beautiful, the veiled, the bound,
The earth-enslaved, the glory-crowned,
The strickened in its prime !
From heaven in tears to earth it stole,
That startling thing—the human soul !

And this is man : Oh ! ask of him,
The gifted and forgiven;
While o'er his vision, drear and dim,
The wrecks of time are driven;
If pride or passion in their power,
Can chain the time, or charm the hour,
Or stand in place of heaven ?
He bends the brow, he bows the knee,—
"Creator, Father ! none but thee !"

CORRESPONDENCE BETWEEN AGBARUS AND JESUS. Our correspondent "LEON" will find much to enlighten him on the correspondence between Abgarus and Jesus in the following collection of documents:

Ancient Syriac Documents relative to the Earilest Establishment of Christianity in Edessa, and the neighboring Countries, from the year after Our Lord's Ascension, to the beginning of the Fourth Century. Discovered, edited, translated, and annotated by W. Cureton, D. D., Canon of Westminster. 4to. London, 1864.

"FATHER JOVE, grant us food, whether we pray for it or not; and avert from us evil, even though we pray for it," — a prayer by an unknown poet, highly commended by Plato.

THE ENCHANTED COCK. Bring a cock into a room with both your hands close to his wings, and hold them tight; put him on a table, and point his beak down as straight as possible; then let one draw a line with a piece of chalk, and all the noise you can possibly make will not disturb him for some time from the seeming lethargy which you have placed him, has effected.

LUMINOUS WRITING. Take a piece of phosphorus, and during candle-light, write upon a whitewashed wall any sentence or word, or you may draw any figure according to fancy. Withdraw the candle from th eroom, and direct the attention of the spectators to the writing. Whatever part of the phosphorus has touched the wall will be rendered quite luminous, emitting a whitish smoke or vapor. Care must be taken while using the phosphorus to dip it frequently in a basin of cold water, or the repeative friction will throw it into a state of the most active combustion, to the manifest detriment of the operator.

CONVERSATION PARTIES. These parties are very popular. Divide the company into groups indicated by the color of the ribbon tied in their number card. The numbers from 1 to 12 will have yellow ribbons, 13 to 25 blue, and so on, which, in a large company, simplfies finding one's partner, and saves valuable time for discussion. When the absorbing question, "Do hens have souls?" has to be settled in five minutes, it will be seen that economy of time is vital.

A FAGOT PARTY. A fagot party is a pleasant way to pass an even ing. After the guests have arrived a bundle of fagots about an inch long is brought in, and the sticks are distributed to the company, and each guest in turn puts a fagot in the fire, and while it is burning, must entertain the company, either with a story, or in any way he or she may choose.

NAMES OF BUDDHA. George S. Faber, in his "Pagan Idolatry" (Bk. IV, chap. v, p. 349), gives the following as a variety of the names of Buddha, which seem to be about as prolific as those applied to the Supreme Being in the Bible:

"His especial name *Buddha* is variously pronounced and expressed *Boudh*, *Bod*, *Bot*, *But*, *Bad*, *Badd*, *Buddou*, *Boutta*, *Bota*, *Budsdo*, *Pot*, *Pout*, *Pota*, *Poti*, and *Pouti*. The Siamese make the final *T* or *D* quiesent, and sound the word *Po*; whence we have seen, the Chinese still further vary it to *Pho* or *Fo*. In the Tamulic dialect, the name is pronounced *Poden* or *Pooden*; whence the city, which once contained the city of Sumnaut or Suman-Nath, is called *Patten-Sumaut*. The broad sound of the *U* or *Ou* or *Oo* passes in the varation *Patten* into *A*, prounounced *Ah* or *Au*; and in a similar manner, when the P is sounded *B*, we meet with *Bad*, *Bat*, and *Bhat*. All these are in fact no more than a ringing of changes on the cognate letters *B* and *P*, *T* and *D*.

Another of his names is *Saman*, which is varied in *Somon*, *Somono*, *Samana*, *Suman-Nath*, and *Sarnana*. From this was borrowed the sectarian appellation of *Samanèans* or *Sarmanèans*.

A third is *Gautama*; which is indifferently expressed *Gautameh*, *Godama*, *Codam*, *Cadam*, *Cardam*, and *Cardama*. This perpetually occurs in composition with the last, as *Somono-Codom* or *Samana-Gautama*.

A fourth is *Saca*, *Sacya*, *Siaka*, *Shaka*, *Xaca*, *Xaca-Muni*, or *Saca-Menu*, and *Kia* which is the uncompounded form of *Sa-Kia*.

A fifth is *Dherma* or *Dharma*, or *Dherma-Rajah*.

A sixth is *Hermias*, *Her-Moye*, or *Heri-Maya*.

A seventh is *Datta*, *Datt-Atreya*, *That-Dalna*, *Date*, *Tat or Tot*, *Deva-Tat*, or *Deva-Twashta*.

An eighth is *Jain*, *Jina*, *Chin*, *Jain-Deo*, *Chin-Deo*, or *Jain-Eswar*.

A ninth is *Arhan*.

A tenth is *Mahi-Man*, *Mai-Man*, or (if *Om* be added) *Mai-Man-Om*.

An eleventh is *Min-Eswara*, formed by the same title *Min or Man* or *Menu* joined to *Eswara*.

A twelfth is *Gomat* or *Gomat-Eswara*.

A thirteenth is *Ma-Esa* or *Har-Esa*, when he considered as *Eswara* or *Siva*; that is to say, *the great Esa*, or *the lord Esa*.

A fourteenth is *Dagon* or *Dagun* or *Dak-Po*.

A fifteenth is *Tara-Nath*.

And a sixteenth is *Arca-Bandhau* or *Kinsman of the Sun*.

QUESTIONS.

1. What is the etymology of the name *Thesaurochrysouicochrysides*, found in Plautus's "Captives"? LOGOS.

2. There was a symbolic story among the Romans of 12 vultures, and 12 ages of 120 years each, which was in some way supposed to be connected with the phœnix-period of 500 years. Where can the full account be found? ISRAEL.

3. From what probable source originated the practice of selecting and adopting family coats-of-arms, heraldry etc.? LOUIS.

4. Will some one tell us how the popes got into the habits of using pseudonyms instead of their own names. Z.

5. Will some one give us the derivation and import of the words *Amen* and *Omen?* The "So be it" explanation not wanted. M.

6. A work on philosophy speaks of Prof. Weber as the leader of German Orientalists of the type of "Christophiles." Who are the *Christophiles*? ELWYN.

7. What is the difference between the tenets of belief of the three sects: Christians, *Christ*ians, and Christadelphians? ELWYN.

Who was Elephas Levi, and what works did he leave hehind him? EDOUARD.

9. Who was called the "Gerenian Knight" Who received the name of "The Nameless Bard?" EDOUARD.

10. Why is the Greek letter-mark *stigma* applied to a person who has made mistakes either accidental or designed? H. H.

11. Every root-race has been separated by catastrophes, cataclysms, and the like. Where or when did such take place as to account for the origin of the marked distinction between the Caucasian and the Mongolian race s? ETHNOS.

12. "William Rowan Hamilton was born at midnight between the 3d and 4th of August in the year 1805. The precise time of his birth was recorded by his father. Hamilton was astronomer royal of Ireland and a man of world wide reputation. Can any one cite another instance of such exactity of birth? A. B.

13. Where can the poem of Mrs Hemens be found entitled "The Purple Anemone," sometimes printed "The Blue Anemone" by error? ENORA.

ZIMBABYE.

To the Editor of Notes and Queries :

As you considered my former article (N. AND Q., Vol. X, p. 241, October, 1892), " The Mount of Footprints," of sufficient interest to publish it as a leader, I suppose that what I hold is corroborative evidence to the truthfulness of that article. I suppose your readers will accept a few comments in answer to the query embodied by the writer of the narrative, whose name I regret to say was not to be found on either of the fly-leaves I had preserved from my friend's waste-basket. The narrator spells the name *Zimbabye* (not Timbabye). My remarks corroborate those views that it belongs to a primeval age. To convey fully this important impression I shall have to give a full account of his visit as he presents it.

" Whilst resting at Victoria, we thought it a good opportunity to pay a visit to the famous ruins of Zimbabye, lying about fifteen miles to the east. Mr. Watkins was desirous that I should go first, so on the morning of the 22d of August I set off in true African style. Our company consisted of two white men, a friend and myself, Michael the native teacher, pioneering as guide, and two other natives. After a most enjoyable march in Indian file, through grand and varied scenery, we reached our destination soon after dark. The next day we examined the wonderful ruins as thoroughly as our limited time would permit, and the two or three rough sketches I enclose may give you some idea of the place. (These articles the writer never saw).

The oval building on the plain is about 260 feet long, and 200 wide. The wall is 30 feet high, and in some places fully 30 feet thick. Part of a second high wall runs parallel inside with the great outer wall, thus forming a damp narrow passage where no ray of sunlight never enters. Within this there is a portion of a third wall about 10 feet long. The interior of the building is filled with broken wall and heaps of stone, and piles of broken rubbish, scattered about in such apparent confusion, that it is almost impossible to form a true conception of the original plan. Many of the passages have low gateways with grooved projections built upon both sides as if heavy stone slabs had once been used as sliding doors, whilst here and there are stone steps in a remarkable state of preservation. Great trees hundreds of years old, now stand in the aisles and courts once trodden by a forgotten oriental people, and the whole place is overgrown and overshadowed with the neglect of ages.

The solid stone tower near the southern end is probably a monu-

ment built over the grave of some distinguished personage, for as neither passage nor doorway can be found in it, the supposition that it was used for purposes of worship doses not seem very probable. Outside this marvelous building, and extending directly up the hill, about half a mile north, the plain is covered with broken walls and *debris*. We ascended this Kopjie (400 feet high) and found it a veritable mountain of mystery. Walls everywhere, some on smooth sloping rocks, others filling the space between mighty boulders with regular layers of stone; on the tip were great ramparts and small broken towers, as if the whole place had at one time a strangely fortified garrison. One remarkable point to be specified is, that all the walls and towers at Zimbabye of small dressed granite block, and not a porticle of mortar of any kind has been used by the builders. There is a native village in the hills, but the huts are built in the ordinary way of "wattle and daube." Although thousands of tons of excellent stone lie all around the place, they have only clay, straw, and wood, lest the gods who built Zimcabye should come and punish them.

These natives could give us no information whatever as to the history of the ruins. Their forefathers had found the ruins of the buildngs there when they came to the country, and that was all they knew about it. Even the quarry that furnished the stone has not yet been discovered."

The author then goes on and speaks of a Mr. Bent who had been sent there, whose work the writer has seen advertised in the London *Times*:

"Perhaps Mr. Bent who has been sent to the country to explore and report, may be able soon to give some light as to the origin and history of these ruins; and there are many other old building, though not so important, scattered about this part of the country, a thorough exploration, I think, would bring many strange things to light."

Thus the elucidation of the question appears to the author and many others, to be worthy of any valuable aid to assist, and for this purpose the account seems to be given, as to what age the structures belong. Those accounts which he gives, are:

"Many different opinions are now being circulated. Zimbabye, it is said, may have been a fortified place built for the purpose of obtaining the gold of the regions."

It was evidently constructed by a people that understood the arts of civilized life, and who had with them great numbers of slaves. Sofala is only about 200 miles east, and from this port gold and other precious commodities could have been shipped to the north. Many hold firmly to the belief that King Solomon's mines were actually in this country; others incline to the opinion, that as the word Zimbabye

means " a palace," this may have been the residence of the Queen of Sheba, and there are get a few who maintain that in the buildings of Zimbabye we have the remains of a gorgeous heathen temple.

I will on these various hypothetical ideas only notice that regarding Solomon's supplies of gold. All modern geological discovery proves that this precious metal has been highly valued by all classe :of people in all ages; and very rich resources for it were to be found in those Asiatic regions over which Solomon's rule mostly had sway, as well as other historical records respecting Africa; at all events this view would forever leave us in the dark on that ground, so it may be dropped. As to the holding of many slaves there can be no higher assistance, for as the world of mankind both before and after Noah's time has been always full of the passion of conquest to make slaves in various degrees of subjection to conquerors, this helps us in no special degree respecting the building period.

The fact is the chief evidence must rest in the mode of the building, or on the archæological views. There are two observations given us by our intrepid and intelligent author, his name I regret I cannot give.

The first is, that all the walls and towers are built of small dressed granite blocks, and not a particle of mortar of any kind was used by the builders. This he truly calls one remarkable point to be specially noticed. I think the same with him. Hence we have to conclude that while the builders might, to have a remarkably strong building, as it was to be 30 feet thick in some parts to as many in height, so this solidity must be considered to have been intended to enable it to resist any good shock at any time, either by force or otherwise, by the mere mass of the piles of ruins. Now this shows us a great primitive zeal in a favorite object of men; and as great a deficiency in the arts of life; as it cannot be supposed that they would take the time needed for squaring or dressing in any way so much stone, and set it together in such fine manner, and not also to have used a mortar, if they had known how to use it or even make it. At all events this sets aside the idea of its belonging to either Solomon's day, or that of the lady queen of the east, his contemporary: neither of these would build a temple or a palace without cement. Does it not, then, take us at once back to an age when builders found, that to use bitumen as a cement near at hand, and showing at once its adhesive value to bind brick together; as recorded in the old historical work of the early attainments of man, and his doings, a progress in the arts so naturally suggested to them for success, from Noah's time by the most simple observation then required. War, to keep possession of lands attained, driving others to emigrate who were unwilling to give up their claims, has been the history of all ages, and the arts of peace thereby thrown into the backgrown. Other such deficiencies of such building shall have been found of even more modern timesth an was

supposed. Again, the author of this adventure tells us that no quarry has been found, but that the stone is of the same class as that found to have been so soft as to receive the footsteps of men for impressions at the "Mount of Footprints" before presented.

Then, as boulders of the same stone, granite, where near the "Mount of Footprints," was soft as that of the mount itself, so that, occasionally, human impressions were to be seen on them also, and sealed by the changed of time. What need could there be for the fashioners of the stone used at Zimbabye to go into such heavy work as quarrying it out?

It is certain that our Dartmoor end Cornish stone-masons would never now use such labor if the masses of boulders lying in those hills every where, could be so easily worked as such impressions have proved them possible. Hence, by the class of building material used and so fixed, its immense thickness in places, and and also its timely stability against otherwise a rolling destructive force, we trace out it belong to an epoch before the rushing tide of animal life fleeing from that solemn catastrophe, of which the only record of the history of changes, and even more traditions coming down from a series of past ages, state such desolation must follow. Such fears, such forces of ruins; all exactly effective to show such a scattering. When not so, by what meaus is part revealed? The great weight of the simple mass. Whether the thousands of tons of scattered stone said to be around, or not, be of the same class is not stated. But even if not, the supply of slaves to bring them, not a day's journey, would secure the use of the most plastic stone from the neighborhood of that place he terms the "Mount of Footprints."

What is that to the labor used to remove from the known quarry in Egypt whence the immenced stone used when the pyramids were formed, one of which still lies there of their equal; but the masonry shows different stages of time. As to the epoch the two testimonies are of one interest in connections. Like the dream of Nebuchadnezzer and its interpretation.

What was the use of the building does not interest me much; but as the secret character of the enclosure between the walls, so excludizgl ight, appears to be the common idea of the times, for religious seclusion. My view would be that all the peculiarities in the style of the building was for an adapted sanctuary; whether used, as such have too often been, for vile mysteries of idolators, or better objects, will probably be ever unknown. Monasteries have been looked at and used as palatial residences since then, that no idea of help by nomenclature can be of value, is made clear in the statement. For if the title Zimbabye belongs to the place now, how could it come down, through the ages by natives who admit that they know nothing respecting it, as their forefathers found the place as it is. When quite,

as strangers, they came into the country. This again looks towards the implication, that it was built in an age from which no tradition respecting the place would descend, as it must have been so if built before Noah's day, Centuries must have elapsed before his descendants would have reached that part of Africa. The Bible alone gives us a key to the period of raising the structure. The flood, it speaks of, for the class of the scattened confusion of the minor buildings, the tower of babel for such a desire to get a great mass of matter together for the strength and present state thereof, as the flood accounts for the struggling animal life of all classes at the "The Mount of Footprints." No other means remain to get all the points together for a different solution. Where hills were higher no doubt the struggle for safety was alike. The object was probably for a local plan of some sort of religious ritual of that people, and the effect of that catastrophe a cause for an effort to build a tower to secure the true faith as a standard which then seem to be need, and which has ever led to interior confusion by human difference of judgment, a bable college.

EDWARD DINGLE, Tavistock, Devon, England.

Address to An Egyptian Mummy.

BY HORACE SMITH.

And thou hast walked about, (how strange a story!)
In Thebes's street three thousand years ago;
When the Memnonium was in all its glory,
And Time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted dummy,—
Thou hast a tongue, come, let us hear its tune:
Thou'rt standing on thy legs above ground, Mummy!
Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones, and flesh, and limbs, and features.

Tell us, for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame;
Was Cheops or Cephrenes architect
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates as sung by Homer?

Perhaps thou wert a mason, and forbidden,
By oath, to tell the mysteries of thy trade;
Then say what secret melody was hidden
In Memnon's statue, which at sunrise played?
Perhaps thou wert a priest, and hast been dealing
In human blood, and horrors past revealing.

Perchance that very hand, now pinioned flat,
Has hob-a-nobbed with Pharaoh, glass to glass;
Or dropped a halfpenny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand, when armed,
Has any Roman soldier mauled or knuckled,
For thou wert dead and buried, and embalmed,
Ere Romulus and Remus had been suckled;
Antiquity appears to have begun
Long after thy primeval race was run.

Thou couldst develop, if that withered tongue
  Might tell us what those sightless orbs have seen,
How the world looked when it was fresh and young,
  And the great Deluge still had left it green:
Or was it then so old, that History's pages
Contained no record of its early ages!

Still silent, incommunicative elf!
  Art sworn to secrecy? then keep thy vows;
But pr'ythee tell us something of thyself,—
  Reveal the secrets of thy prison-house!
Since in the world of spirits thou hast slumbered,
What hast thou seen, what strange adventures numbered?

Since first thy form was in this box extended,
  We have, above-ground, seen some strange mutations;
The Roman empire has begun and ended,
  New worlds have risen, we have lost old nations,
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head,
  When the great Persian conqueror, Cambyses,
Marched armies o'er thy tomb with thundering tread,
  O'orthrew Osiris, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed,
  The nature of thy private life unfold;
A heart has throbbed beneath that leathern breast,
  And tears adown thy dusty cheeks have rolled.
Have children climbed those knees, and kissed that face?
What was thy name and station, age and race?

Statue of flesh—Immortal of the dead!
  Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
  And standest undecayed within our presence,
Thou wilt hear nothing till the Judgment morning,
When the great Trump shall thrill thee with its warning!

Why should this worthless tegument endure,
  If its undying guest be lost for ever?
Oh, let us keep the *soul embalmed and pure*
  In living virtue; that, when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom!

The Answer of the Egyptian Mummy.

BY MUMMIUS.

Child of the latter days, thy words have broken
  A spell that long has bound these lungs of clay,
For since this smoke-dried tongue of mine hath spoken,
  Three thousand tedious years have rolled away.
Unswathed at length, I "stand at ease" before ye,—
List, then, oh! list, while I unfold my story.

Thebes was my birth-place, an unrivaled city,
  With *many* gates,—but here I might declare
Some strange plain truths, except that it were pity
  To blow a poet's fabric into air;
Oh! I could read you quite a Theban lecture,
And give a deadly finish to conjecture.

But then you would not have me throw discredit
  On grave historians—or on him who sung
THE ILIAD—true it is I never read it,
  But heard it read when I was very young;
An old blind minstrel, for a trifling profit,
Recited parts—I think the *author* of it.

All that I know about the town of HOMER
  Is, that they scarce would own him in his day—
Were glad, too, when he proudly turned a roamer,
  Because by this they saved their *parish-pay*.
His townsmen would have been ashamed to flout him,
  Had they foreseen the fuss since made about him.

One blunder I can fairly set at rest,
  He says that men were once more big and bony
Than now, which is a bouncer at the best;
  I'll just refer you to our friend Belzoni,
Near seven feet high! in sooth, a lofty figure!
Now look at *me*, and tell me am I *bigger*?

Not half the size: but then I'm sadly dwindled;
  Three thousand years with that embalming glue,
Have made a serious difference, and have swindled
  My face of all its beauty—there were few
Egyptian youths more gay,—behold the sequel.
Nay, smile not, you and I may soon be equal!

For this lean hand did one day hurl the lance
  With mortal aim—this light fantastic toe
Threaded the mystic mazes of the dance:
  This heart hath throbbed at tales of love and woe,
These shreds of raven hair once set the fashion,
This withered form inspired the tender passion.

In vain! the skilful hand and feelings warm,
  The foot that figured in the bright quadrille,
The palm of genius and the manly form,
  All bowed at once to death's mysterious will,
Who sealed me up where mummies sound are sleeping,
In cere-cloth, and in tolerable keeping.

Where cows and monkeys squat in rich brocade,
  And well-dressed crocodiles in painted cases,
Rats, bats, and owls, and cats in masquerade,
  With scarlet flounces and with varnished faces;
Men, birds, brutes, reptiles, fish—all crammed together.
With ladies that might pass for well-tanned leather.

Where Rameses and Sabacon lie down,
  And splendid peammis in his hide of crust;
Princes and heroes, men of high renown,
  Who in their day kicked up a mighty dust,—
Their swarthy Mummies kicked up dust in numbers,
When huge Belloni came to scare their slumbers.

Who'd think these rusty hams of mine were seated
  At Dido's table when the wondrous tale
Of "Juno's hatred" was so well repeated?
  And ever and anon the Queen turned pale;
Meanwhile the brilliant gas-lights hung above her,
Threw a wild glare upon her shipwrecked lover.

Ay, *gas-lights!* mock me not; we men of yore
  Were versed in all the knowledge you can mention;
Who hath not heard? of Egypt's lore?
  Her patient toil? acuteness of invention?
Survey the proofs—our Pyramids are thriving,—
Old Memnon still looks young, and I'M SURVIVING.

A land in arts and sciences prolific,
  On blocks gigantic building up her fame!
Crowded with signs, and letters hieroglyphic,
  Temples and obeliaks her skill proclaim!
Yet though the art and toil unearthly seem,
Those blocks were brought on RAIL-ROADS *and by* STEAM!

How, when, and why, our people came to rear
  The Pyramid of Cheops, mighty pile!
This and the other secrets thou shalt hear;
  I will unfold, if thou wilt stay awhile,
The hist'ry of the Sphinx, and who began it,
Our mystic marks, and monsters made of granite.

Well, then, in grievous times, when King Cephrenes—
  But, ah! what's this?—the shades of bards and kings
Press on my lips their fingers! What they mean is,
  I am not to reveal these hidden things.
Mortal, farewell! Till Science' self unbind them,
Men must e'en take these secrets as they find them.

Lines to an Alabaster Sarcophagus.

FOUND IN AN EGYPTIAN TOMB.

BY N. P. S.

The following lines are addressed to an Alabaster Sarcophagus, supposed to be that of a king, called by Belzoni *Psammuthis*, but whose real name was *Ousiree Menepthah* :

Thou Alabaster relic! while I hold
My hand upon thy sculptured margin thrown,
Let me recall the scenes thou couldst unfold,
Mightest thou relate the changes thou hast known,
For thou wert primitive in thy formation,
Launched from th' Almighty's hand at the creation.

Yes—thou wert present when the stars and skies
And worlds unnumbered rolled into their places,
When God from chaos bade the spheres arise,
And fixed the radiant sun upon its basis,
And with His finger on the bounds of space,
Marked out each planet's everlasting race.

How many thousand ages from thy birth
Thou slept'st in darkness, it were vain to ask;
Till Egypt's sons upheaved thee from the earth,
And year by year pursued their patient task,
Till thou wert carved and decorated thus,
Worthy to be a king's sarcophagus.

What time Elijah to the skies ascended,
Or David reigned in holy Palestine,
Some ancient Theban monrach was extended
Beneath the lid of this emblazoned shrine,
And to that subterranean palace borne
Which tolling ages in the rock had worn.

Thebes from her hundred portals filled the plain
To see the car on which thou wert upheld.
What funeral pomps extended in thy train!
What banners waved! what mighty music swelled,
As armies, priests, and crowns bewailed the chorus,
Their Kings, their God, their Serapis, their Orus!

Thus to thy second quarry did they trust
Thee, and the lord of all the nations round;
Grim King of silence! monarch of the dust!
Embalmed, anointed, jewelled, sceptred, crowned,
There did he lie in state; cold, stiff, and stark,
A leathern Pharaoh, grinning in the dark.

Thus ages rolled; but their dissolving breath
Could only blacken that imprisoned thing,
Which wore a ghastly royalty in death,
As if it struggled still to be a king:
And each revolving century, like the last,
Just dropped its dust upon thy lid—and passed.

The Persian conqueror o'er Egypt poured
His devastating host,—a motley crew,—
And steel-clad horsemen,—the barbarian horde,—
Music and men of every sound and hue,—
Priests, archers, eunuchs, concubines, and brutes,—
Gongs, trumpets, cymbals, dulcimers, and lutes.

Then did the fierce Cambyses tear away
The ponderous rock that sealed thy sacred tomb:
Then did the slowly penetrating ray
Redeem thee from long centuries of gloom;
And lowered torches flashed against thy side,
As Asia's king thy blazoned trophies eyed.

Plucked from the grave with sacrilegious taunt,
The features of the royal corpse they scanned:
Dashing the diadem from his temple gaunt,
They tore the sceptre from from his graspless hand;
On those fields where once his will was law
Left him for winds to waste, and beasts to gnaw.

Some pious Thebans, when the storm was past,
Upclosed the sepulchre with cunning skill;
And Nature, aiding their devotion, cast
Over its entrance a concealing rill;
Then thy third darkness came, and thou didst sleep
Twenty-three centuries in silence deep.

But he, from whom nor pyramid nor sphinx
Can hide its secrecies, Belzoni came,
From the tomb's mouth unclosed the granite links,—
Gave thee again to light, and life, and fame,—
And brought thee from the sands and desert forth,
To charm "the pallid children of the North."

Thou art in London, which, when thou wert new,
Was what Thebes *is*, a wilderness and waste,
Where savage beasts more savage men pursue,
A scene by nature cursed, by man disgraced.
Now 'tis the world's metropolis, the high
Queen of arms, learning, arts, and luxury.

Here, where I hold my hand, 'tis strange to think
What other hands, perchance preceded mine;
Others have also stood beside thy brink
And vainly conned the moralizing line.
Kings, sages, chiefs! that touched this stone, like me,
Where are ye now? Where all must shortly be!

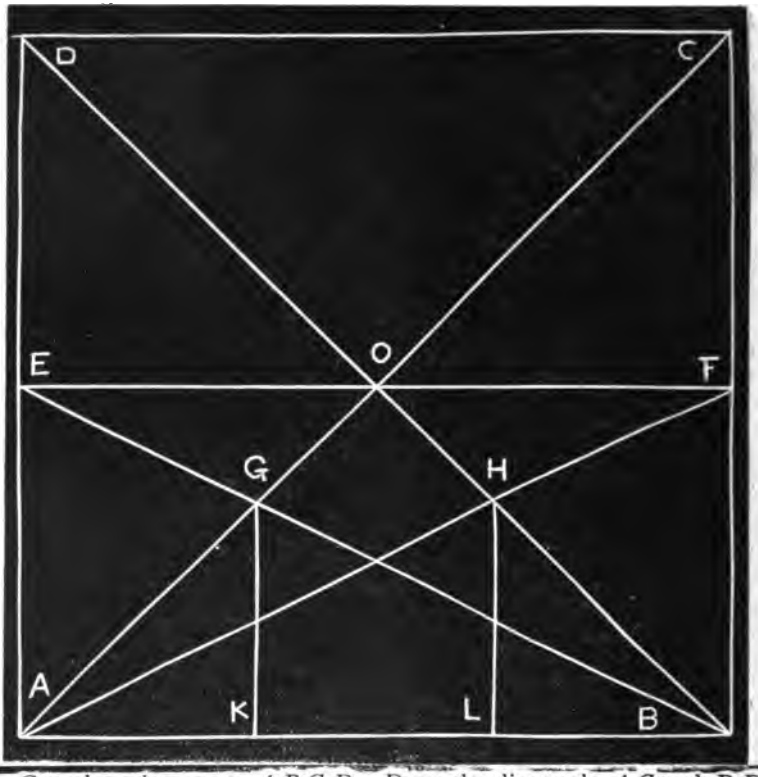
All is mutation; he within this stone
Was once the greatest monarch of the hour:
His bones are dust.—his very name unknown,—
Go learn from him the vanity of power!
Seek not the frame's corruption to control
But build a lasting mansion for thy soul!

The success of the ancient Egyptians in preserving their dead by the operation of embalming was surprisingly great. For a proof of this we have only to turn to the fact of our viewing at the present time the bodies of persons who lived three thousand years since. This ingenious people applied the powers of art to the purposes of their religion, and did all they could to keep the human frame extire after death, fondly thinking that if it proved a fit dwelling, its former inhabitant, the soul, would return at some distant period, and animate it afresh, even upon earth.

NOTE.

There has been so many who wanted the foregoing three poem in compact form we have reprinted them by adding extra pages.

To Trisect a Given Line A B.



Complete the square $A\,B\,C\,D$. Draw the diagonals $A\,C$ and $B\,D$. Through O draw $E\,F$ parallel to $A\,B$. Draw $A\,F$ and $B\,E$. Draw $K\,G$ and $L\,H$ perpendicular to $A\,B$. Then will $A\,K = K\,L = L\,B$.

Because $< B\,A\,F = < A\,F\,E$, and $< A\,B\,O = < B\,O\,F$, and $< A\,H\,B = < O\,H\,F$; therefore, the $\triangle\ A\,B\,H$ and $\triangle\ O\,F\,H$ are similar; and therefore $A\,H : H\,F :: A\,B : O\,F$; but $A\,B = 2\,O\,F$, therefore $A\,H = 2\,H\,F$.

Because $H\,L$ is perpendicular to $A\,B$ it will be parallel to $B\,F$; therefore, $A\,L : L\,B :: A\,H : H\,F$; but $A\,H = 2\,H\,F$; therefore, $A\,L = 2\,L\,B$, or $L\,B = \frac{1}{2}\,A\,L$.

In like manner it may be shown that $A\,K = \frac{1}{2}\,K\,B$.

Therefore $A\,K = K\,L = L\,B$. Q. E. D.

Note. If desirable, the parallelogram $A\,B\,F\,E$ may be drawn instead of $\square\ A\,B\,C\,D$, or the center of $E\,F$ connected with A and B and then proceed as above.

B. A. MITCHELL, JR., Philadelphia, Pa.

The Homeric Club of Manchester, N. H.

The second annual meeting of the Homeric Club was held April 24, 1893, that being the 3077th anniversary of the Fall of Troy, according to chronologists. The officers elected for the ensuing year were for *President*, John Dowst; *Secretary*, S. C. Gould; *Treasuer*, O. H. Leavitt.

The retiring president, S. C. Gould, for two years, gave a sketch of the life of Homer, also a synopsis of the events which led to the war that formed the subject of the two epics. In his address he said.

" Every people has its literature to which it points with pride and glory and considers it a treasure that has descended to it, and the more ancient nations trace their literature and race as coming even from the goddesses and the gods themselves. Note the following:

The Mahâbhârata and Ramâyana of India, the Kalewala of Finland, the Eddas and Sagas of Scandinavia, the Psalms and Songs of David and Solomon, the Sibylline Oracles of the Romans, and not last nor least the *Iliad* and *Odyssey* of the Greeks. These two latter epics stand without a rival or parallel, and are at the present time a mine of study and research. Even the " Grand Man," Rt. Hon. William E. Gladstone, has devoted a lifetime to their study, and has left us as monuments of research and study at least six volumes of his labor of love; and even now re-reads Homer with new pleasure and delight.

The Homeric Club was formed April 24, 1891, the 3075th anniversary of the Fall of Troy, with but few members for the purpose of rotation reading of the Homeric poems, and the sessions during the past two years have been intellectual treats; and several of the evening sessions have held the members until the hands of the dial have nearly pointed to heaven.

" Achilles Wrath " consumed the first years' sessions; but when " The man for wisdom's various arts renowned " engaged the attention of the members, they seemed almost enrapted with Circe's magic potion.

Several translations have been read, all owned by the members of the Club: Buckley's, Chapman's, Cowper's, Derby's, Merivales', Newman's, the Oxford, Palmer's, Pope's, and other work on Homer; but Buckley's and the Oxford translations seem to be the favorites.

Supper was enjoyed at the Dix Café following the anniversary exercises.—*Mirror*, April 25, 1893.

Homeric Literature.

The following works are in the Library of the members of the Homeric Club, which have greatly helped the readers:

Achillies' Wrath, by P. Roosevelt Johnson, 1875; Age of Homer, by Hodder M. Westropp, 1884; Adventures of Ulysses, by Charles Lamb, 1890; Destruction of Troy, being the Sequel to the Iliad, (by Tryphiodorus), by J. Merrick, 1739. Studies on Homer and the Homeric Age, three volumes, 1858; Juventus Mundi, the Gods and Men of the Heroic Age, 1869; Homeric Synchronism, the Time and Place of Homer, 1876; Landmarks of Homeric Study, 1889, five volumes by Right Hon. Wm. E. Gladstone. Homeric Translation, by F. W. Newman, 1861; Homer and the Epic, by Andrew Lang. 1893; Homeric Language and Verse, by Thomas D. Seymour 1889; Homer, an Introduction to the Iliad and Odyssey, by R. C. Jebb, 1890; Homeric Doubts, by Hodder M. Westropp, 1880; Enquiry into the Life and Writings of Homer, by Thomas Blackwell, 1757; Life of Homer, F. A. White, 1889; Myth of Kirkê, and the Visit of Odysseus to the Shades, by Robert Brown, Jr., 1883; Minor Poems, the Battle of the Frogs and Mice, Hymns and Epigrams, translated by Parnell, Chapman, Shelley, Congreve, and Hole, 1872; Myths of the Odyssey in Art and Literature, by J. E. Harrison, 1882; Problem of the Homeric Poems, by William D. Geddes, 1878; Iliad and Odyssey of Homer, according to the text of Wolf, by John J. Owen, 1869; Track of Ulysses, by W. J. Stillman, 1889; Who Wrote Homer's Iliad? by A. H. Sayce, 1886; Wanderings of Ulysses, by Prof. C. Witt, translated by Frances Younghusband,, 1885. History of Ilium or Troy, including the adjacent country, by the author of "Travels in Asia Minor and Greece, 1802.

Homeric Dictionary, by Dr. Georg Autenreith, translated by Robert P. Keep, 1877; Clavis Homerica, Lexicon of all the Words that occur in the Iliad, by John Walker, 1829; Classical Manual, or a Commentary on Pope's Homer, and Dryden's Æneid of Virgil, 1827; and Liddell & Scott's Greek-English Lexicon, 1846.

(Articles and Reviews). Andromache, the Daughters of Priam; The Horses of Neptune; Homer and his English Translators; The Place of Homer in History and Chronology; The Shield of Achilles; Reply of Achilles to the Envoys of Agamemnon. Lectures "On Translating Homer." Review of Schliemann's "Trojan Antiquities."

Reviews and criticisms on the translations of Bryant's, Derby's, Felton's, Hayman's, Palmer's, and others.

THE ARJUNA SOCIETY,

OF MANCHESTER, N. H.

MANCHESTER, N. H., January 1, 1893.

For several month past, a number of ladies and gentlemen in Manchester, interested in the study of archæology, Egyptology, Assyriology, ancient writings and manuscripts, Aryan literature, ancient America and the lost Atlantis, folk-lore, the wisdom-religion, occult and psychical laws, and kindred subjects, have contemplated the formation of a society for the purpose of study and enquiry in reference to these subjects and others. Accordingly the opening of the Columbian new year was deemed an appropriate time to inaugurate such an event. An invitation was extended to several persons who had favored such an organization, to meet in Knights of Honor Hall, Room 32, Tewksbury Block, 852, Elm Street, Sunday, January 1, 1893, at 4 o'clock P. M., and organize.

A sufficient number assembled, Mr. S. C. Gould called the meeting to order, and was subsequently chosen chairman, and Miss G. M. Webster, secretary, on motion of Wm. K. Stockdale.

It was deemed advisible to consider the meeting a committee of the whole for selecting officers. The committee reported the following:

PRESIDENT — S. C. Gould.
VICE PRES. — Wm. K. Stockdale.
SECRETARY — Gertrude M. Webster.
COR. SEC. — F. T. E. Richardson.
TREASURER — John Dowst.
LITERARY DIRECTOR, } —Sarah E. Whittemore.
LIBRARIAN, — Annie L. Gould.

Committee on Rules.—S. C. Gould, G. M. Webster, S. E. Whittemore.

Several names were proposed for the new society, among them the following: Arjuna, Atlantean, Cosmian, Luxian, Theosophian, etc., but the first proposed seem to be characteristic of enquiry, being one

of the personifications in the colloquy in the great Sanskrit epic poem entitled The Bhagavad Gîta, or "the Lord's Lay," and the name was accordingly adopted. Arjuna was a devoted disciple in search for Truth, and was a constant enquirer of his teacher for an explanation of any and all possible light on God-ordained laws, and had a desire to "know for himself," believing that "those who know themselves know their own Creator."

After the organization had been completed, the following literary programme was carried out as an initial exercise, it being suggestive of some of the subjects that will engage the attention of the members.

1. Chapter I, of the Bhagavad Gîta, entitled "The Despondency of Arjuna," or "Survey of Army," was read by S. C. Gould, with the notes, from the translation of J. Cockburn Thomson; after which it was briefly commented upon, with remarks from several present.

2. Cleanthes' "Hymn to Jupiter," the prose translation, was read by Miss Sarah E. Whittemore. Dr. Philip Doddridge says this poem to Jupiter the Supreme God, "is, beyond comparison, the purest and finest piece of *natural religion*, of its length, in the whole world of Pagan antiquity, and contains really nothing unworthy of a Christian, or almost of an inspired pen." Paul quotes from it in Acts (XVII, 28), "For we are also his offspring,"—God begotten.

3 The "Universal Prayer," by Alexander Pope, was read by Wm. K. Stockdale. This poem of Pope contains the very essence of the whole duty of man — the religion of the universe — *The Golden Thirteen Stanzas*, being the twin of the poem entitle "God," from the Russian poet Derzhavin, which has been translated by James Bowring.

4. A short address was then given by the President on the objects and aims of the society, and the large field to delve in, from which the members could select material to develop and discuss in future.

5. "Intimations of Immortality," a poem by William Wordsworth, was read by Miss Gertrude M. Webster. This poem is very impressive in sentiment as to its inspirational promptings of a previous existence and a future *re*generation by reincarnation.

6. "The Human Form," a suggestive poem by William Blake, was read by Miss Annie L. Gould. This poem was one of two selected by J. J. Garth Wilkinson, to illustrate and support his belief of a future *knowing* existence, or in revelation it is the I AM.

After some general suggestions as to the exercises for the regular meetings, on motion, the society voted to meet the first Sunday each month, at four o'clock P. M., or if deemed advisable, to the ca the President. Duration of this meeting exactly one hour. OM!

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A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. JUNE, 1893. No. 6.

ONE DOLLAR A YEAR IN ADVANCE.

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S. C. & L. M. GOULD,

MANCHESTER, N. H.

1893.

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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*The action of the* Iliad *is centrifugal; that of the* Odyssey, *centripetal.*"
—WILLIAM GEDDES.

VOL. XI. JUNE. 1893. No. 6.

Modern Homers.

The articles on, and references to, Homer, author of the *Iliad* and *Odyssey*, has prompted me to gather the so-called modern Homers together for information and reference hereafter:

The *British* Homer. Milton is called the British Homer.

"No more the Grecian muse unrivaled reigns,
To Britain let the nations homage pay;
She felt a Homer's fire in Milton's strains,
A Pinder's rapture in the lyre of Gray."
—*On Gray's Monument in Westminster Abbey.*

The *Celtic* Homer—Ossian, son of Fingal king of Morven.

The Homer of our *Dramatic Poets.* So Shakespeare is called by Dryden (1564–1616).

"Shakespeare was the father of our dramatic poets; Jonson was the Virgil. I admire rare Ben, but I love Shakespeare."—*Dryden.*

The Homer of *Ferrara.* Aristo was so called by Tasso, "Omero Ferraresê (1474-1533).

The Homer of the *Franks.* Angilbert was so called by Charlemagne (died 814).

The Homer of the *French Drama.* Pierre Corneille was so called by Sir Walter Scott (1606–1684).

The Homer of *Geometry.* A nickname given to Archimedes be-

cause he stands as high in that science as Homer does in epic poetry. It must not be concealed that he fell into the prevailing error of the ancient philosophers, that geometry was degraded by being employed to produce anything useful.

The Homer of *Portugal.* A sobriquet applied to Camoens, author or the *Lusiad.*

Homer*omastix.* Zoïlos of Amphipolis (B. C. 259–?236). So called for his caustic criticism on Homer.

The Homer of the *Isle.** So Cowley, in his "An Answer to a Copy of Verses sent me to Jersey," probably refers to William Prynne.

The Homer of *Modern Days*—Sir Walter Scott (1771-1832).

The *Oriental* Homer—Fredusi, the Persian poet, who wrote the *Shâh Nâmeh* or history of the Persian kings. It contained 120,000 verses, and was the work of thirty years (840-1020).

The *Prose* Homer. Henry Fielding the novelist is called by Byron "The Prose Homer of Human Nature" (1707–1764).

The Homer of *Philosophers*—Plato (B. C. 429–347).

The *Scottish* Homer—William Wilkie, author of the *The Epigonaid* (1721-1772).

The Homer of *This Age.* An epithet conferred sarcastically on Gabriel Harvey, by Nash, in his "Have with you to Saffron Walden" (London, 1596).

The Homer of *Women.* So Nash, in his "Anatomy of Absurdity," calls Robert Greene.

Homer the *Younger*—Philiscos, one of the seven Pleiad poets of Alexandria, in the time of Ptolemy Philadelphos.

Homerites. A people of ancient Arabia dwelling in Arabia Felix. Gibbon says the first silk veil of the Kaaba or temple of Mecca was an offering by a pious king of the Homerites 700 years before the birth of Mahomet. ALEXANDER.

AMEN. (Vol. XI, p. 116.) Ammon called by the ancient Egyptians Amen or Amun was the chief god of ancient Egypt where the Hebrews were once captives. The "Encyclopædia Britannica" says of him:

"His principal titles are—Lord of the heavens, king of the gods, substance of the world, and resident on the thrones of the world, eternal ruler, application of his celestial and terrestrial functions. He was also Lord of heaven and earth, streams and hills, and as a demi-

urgos, the creator of beings. The hymns addressed to him designate him as the sole and only god, in terms applicable to one god who alone exists, who molds and governs the world.

" At one time an attempt was made to identify him with the solar orb, considered as the active, intelligent, and prevailing spirit of the universe, he transfuses the breath of life into the nostrils of kings and other persons. * * * * * *

" The worship of the celestial Ammon prevailed at Thebes, where with the Mut or ' mother ' goddess, and his son Khonsu, or Chons, he formed the Theban Triad. and the sacred name of Thebes was the abode of Amen." (See "Encyclopædia Britannica," 9th ed., Vol. I, 740-741.)

The reader who will take the trouble to read the title " Ammon," and " Babylonia " in the above mentioned encyclopædia and will reflect that the Hebrews were at one time captive in Egypt, and again in Babylon, will be at no great loss to account for the Bible and Hebrew religion as well as for the account of Christ and Christianity.

Broughton, Ill. J. G. GHOLSON.

AMEN. (Vol. XI, p. 116.) Amen in Hebrew is formed of the letters A M N = 1, 40, 50 = 91, and is thus a simile of " Jehovah Adonai " = 10, 5, 6, 5 and 1, 4, 50, 10 = 91 together; it is one form of the Hebrew word for " Truth."

In *esoteric* parlance *Amen* means " the concealed." Manetho Sebennites says the word signifies " that which is hidden," and we know through Hecatæus and others that the Egyptians used the word to call upon their great God of Mystery, Ammon (or " Ammas, the hidden), to make himself conspicuous, and manifest to them. Bonomi, the famous hieroglyphist, calls his worshipers very pertinently " Amenoph," and Mr. Bonwick quotes a writer who says : " Ammon, " the hidden god, will remain forever hidden till anthropomorphically revealed ; gods who are afar off are useless." Amen is styled " Lord of the new-moon festival." Jehovah-Adonai is a new form of the ram-headed god Amoun, or Ammon, who was invoked by the Egyptian priests under the name of Amen.

ELEPHAS LÉVI. (Vol. XI, p. 116.) The real name of this learned Kabalist was Abbé Alphonse Louis Constant. Elephas Lévi Zahed was author of several works on philosophical magic. Member of the *Fratres Lucis* (Brothers of Light) ; he was also once a priest, an

abbé of the Roman Catholic Church, which promptly proceeded to unfrock him, when he acquired fame as a Kabalist. He died some 20 years ago, leaving five works: "Dogma et Rituel de la Haute Magie," 1856; "Histoire de la Magie," 1860; "La Clef des Grandes Mystères," 1861; "Legendes et Symboles," 1862; "La Science des Esprits," 1865; also some other works of less importance. His style is extremely fascinating, but his works contain some paradoxes which betray his sincerity at all times. (See "Theosophical Glossary, by H. P. Blavatsky, p. 187.) X.

ELIPHAS LEVI. (Vol. XI, p. 116.) Eliphas Levi was a French nineteenth-century occulist or magician. His name was Alphonse Louis Constant, which he Hebracized into Eliphas Lévi Zahed. He was a candidate for priesthood, but never took the final vow, and voluntarially returned to the world. He is often erroneously called Abbé Constant, and it is often erroneously stated that he was unfrocked by the church on account of his occultic heresy. Even Madame Blavatsky called him Abbé Constant, and the Mahatma Koot Humi, in a letter to A. O. Hume, said he was unfrocked by the church. He was born about 1809, and at an early age became absorbed in occultic studies. In 1854 and 1856 he published the *Dogme et Rituel de la Haute Magie*, and in 1861 a new edition thereof was issued. This work was followed by the *Histoire de la Magie*. In 1861 appeared *La Clef des Grandes Mysteries*, and also the *Sorcier de Meuder*. In 1862 was issued the first serics of the *Philosophe Occulte*, called *Fables and Symboles*; and in 1865 the second series or *La Science des Esprits*. He died in 1875, the year in which the Theosophical Society was founded in New York City. It is note-worthy that the earlier teachings of H. P. Blavatsky largely coincide with those of Eliphas Lévi. His system of occultism was ostensibly based upon the Kabala, but he handled the Kabalistic ground work in a very free and independent manner. Not long ago all of his works were on sale in Paris, except *Histoire de la Magie*; and of that work second-hand copies can occasionally be obtained. An excellent digest of all his writings, in English translation, almost wholly, if not quite so, in Lévi's own language, is found in *The Mysteries of Magic*, by A. E. Waite, London, 1886. A sketch of his life, which I have utilized above, is in the same volume. WM EMMETTE COLEMAN.

QUEEN ISABELLA OF SPAIN. What were some of the characteristics of Queen Isabella of Spain? 1492.

Isabella was of medium size, well formed, with a fair complexion, auburn hair, and clear blue eyes. There was a mingled gravity and dignity in her bearing, and her sweetness of countenance and singular modesty showed a great firmness of purpose and a deep earnestness of spirit. She was a beautiful combination of resolute and active qualities, usually considered masculine, purified and enobled by the enthusiasm and kindly charity of women. She determind that she would give to Columbus the royal recognition and furnish him the pecuniary assistance that would enable him to undertake his cherished voyage of discovery; and her celebrated final answer to her associate sovereign and husband, who opposed her bitterly in this decision which she made "for the glory and benefit of Spain and the Church," is a clear indication and a good illustration of her character. Standing before them in resolute dignity, her eyes and gesture announcing a not-to-be-changed determination, she said, "I will assume the undertaking, for my own crown of Castile; and I am ready to pawn my jewels to defray the expenses of it, if the funds in the treasury shall appear inadequate."

Isabella furnished and fitted out two small vessels, the Pinta and Mina. These were small coasting caravals, with partial decks fore and aft, but no deck midships; and they were provided with oars to used in case of a calm or light wind, when their limited sails would be comparatively useless. The Santa Maria, which Columbus, through the influence and assistance of a wealthy and enterprising family, the Pizons, secured and supplied, was somewhat larger and had a full deck.

Robert Allen Campbell, in his work, "Our Flag, or the Evolution of the Stars and Stripes," says that Columbus died after landing at the mouth of the Orinoco in 1497, and that he never knew that he had discovered a new continent. He supposed he had discovered an island near the mainland of Eastern Asia.

Americus Vespucius, in 1497, discovered the mainland or the Western Continent at Yucatan; and two years later he landed at several places north of the Orinoco. In 1507 he made the first announcement that these places were not Eastern Asia, but that a new continent had been discovered.

" HOMER SOMETIMES NODS." (Vol. IX, p. 22.) This expression is from Horace, in *Ars Poetica*, line 359 :

Quandoque bonus dormitat Homerus.

" Good Homer sometimes nods."

Philip Francis, D. D., in his translation of the works of Horace, Vol. II, p. 212, gives it as follows :

" If honest Homer slumber o'er his Muse."s

Cobham Brewer explains this to mean : " We are apt to make mistakes sometimes." But some others quote this to show that throughout a poem there are some portions of it not up to the standard, and even then " Homer sometimes nods."

POLITICAL OR SOCIAL. How are we to understand the word *political* as used by Plato in his *Republic ;* NOVICE.

Unfortunately we have no English word which exactly corresponds with the Greek *politikos*. The word " social " comes nearer to it than " political." The Greek word expresses that relation between man and man, which the duties of a citizen, that is, of one who has a political status, necessitates. It is equivalent to the Latin " civilis," used in its primary acceptation. We use the word " social " for all relations between man and man, whether the parties have a political status or not. Thus we apply it to the relations of private life, and even to the family relations. But its Greek *politikos bios*, " the life of the citizen," was opposed to *bios oikeios*, " domestic life," and *bios kat idias*, " private life." When we employ " social," therefore, in speaking of Plato's philosophy, it is necessary to remember that it is used in general to represent *politikos*.

THE FORTY-FIVE MEN. Who were the co-called " forty-five men " ? J. H. C.

The " forty-five men so called were Jacobites who had taken part in the rebellion of 1745, when the anti-Hanoverian furore ran very high, not only in the Highlands of Scotland, but also in England.

" He designated the rebellion of 1745 as the *affair of 45*, and spoke of one engaged in it as a person who had been *out in the forty-five*.

" I suffered *in the forty-five*. An *old forty-five man*."—*Walter Scott*.

Similarly we speak of those who left the east for California, in 1849, as *forty-niners*.

A SCHOOL BOY'S POEM ON "COLUMBUS." A young man in a New Hampshire town, back in the fifties, was told to write a compostion on Columbus and his discovery. This was at the close of reading two exercises in "Town's Fourth Reader," pp. 77 and 79: "The Last Night of the Voyage," and "The Return and Reception of Columbus." Two or three days after, the young man passed in the following original poem, which somewhat surprised the teacher, which was slightly corrected. Subsequently it was read with others to the school. Notwithstanding a little crudeness, it appeared in the Manchester *Weekly American*, December 11, 1863.

COLUMBUS.

Columbus was a man renowned,
His like before him ne'er was found—
A navigator;
And the place where he obtained
His learning, it must be far-famed—
His *Alma Mater*.

"Land in the West," he mapped his page,
And went to Spain for patronage,
With visions bulky;
He laid his chart before the court,
When the King made this report—
"*Ne plus ultra*."

The Queen then turned to Ferdinand,
To grant the aid to search for land,
And to assist her
In fitting out a fleet to find,
This country which she saw in mind,
The *Buena Vista*.

The fleet was fitted for the sea,
Columbus then sailed off in glee,
Trans eum;
Yes, the land he found in truth,
To God, the praise he then sent forth,
In a *Te Deum*.

Back o'er the ocean then he turned,
To vouch the truth his chart affirmed,
This great land seeker;
First to the court of Spain he hied,
And there before his patrons cried.
The land, *Eureka*.

Says he, "the voyage I long have wished,
And now I see it accomplished,
With your flotilla;
You have the honor, Queen of Spain,
And to the land I gave your name,
'Queen Isabella.'"

"You aided me far o'er the main,
Your name is honored Queen of Spain,
The land's found, truly,
Another voyage I now ask more,
To further seek and to explore
The *Ultima Thule*."

And still another voyage he sailed
From all, "Discoverer," he was hailed,
"Extend each journey;"
The continent he found that time,
The *solid earth*, a country fine,
The *Terra Firma*.

THE SIBYL AND HOMER. (Vol. IX, p. 22.) The question asks for the Sibyl which speaks of Homer as a false bard. In answer we will say that while no Sibyl calls the name no doubt Homer is meant The third book of the Sibylline Oracles, said to have been the utterances of the Erythræan Sibyl (the fifth in order), says

"And then a certain old man will appear, false writer and of a doubtful native land, and in his eyes the light will sink away; aud he will have large mind, and song immense of understanding, blended with two names. Chios he will be called, and he will write of Ilion, not truthfully indeed."

NAPOLEONIC MASONRY. "INITIATE" inquires for "Napoleonic Masonry," and in answer we will give it as described by Albert G. Mackey. He says that the Order under this name, called also the French Noachites, was established at Paris in 1816 by some of the adherents of the Emperor Napoleon. It was divided into three degrees: 1. Knight. 2. Commander. 3. Grand Elect. This last degree was again subdivided into three points, namely: I. Secret Judge. II. Perfect Initiate. III. Knight of the Crown of Oak.

The mystical ladder in this rite consisted of eight steps, or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word NAPOLEON, and this is sufficient to show the character of the system. General Bertram was elected Grand Master, but as he was then in the Isle of St. Helena, the order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted only a few years.

M OR N IN THE CATECHISM. What do these letters stand for in the catechism? OLIVE.

M is said to be a contraction of double NN (names). N is for name. The respondent is required to give his *names* if he has more than one, or his *name* if only one. In the marriage service M stands for *mas* (the man), or *maritus* (the bridegroom), and N for *nupta* (the bride). There are some who think M stands for *Mary*, the patron saint of girls; and N for *Nicholas*, the patron saint of boys.

LOST SIGN OF THE ZODIAC. (Vol. XI, pp. 95, 107.) I have made the Zodiac a study for some years past and the question asked, "which is the lost sign," does not seem to be answered by your correspondent "A. WILDER." Can you enlighten me? ISRAEL.

Prof. Sayce says that the sign of the Zodiac represented now by Libra (♎) is of modern origin according to Akhilles Tatius who also states that Libra was originally denominated the Claw of the Scorpion.

Robert Brown, Jr., says the abbreviation or symbol for the Balance appears to have been mistaken for part of a pair of Scales. The kosmic world is the vast altar upon upon which the solar flame is offered, and the fire on the earthly altar responds to his blaze. I do not doubt, therefore, that the lost Zodiacal Sign is the *Altar*.

Chapitre Metropolitain de France.

Where can I find the names of the degrees of the Metropolitan Chapter of France, and some account of it? EUGENE H.

Oliver's "Landmarks of Masonry," Vol. II, p. 20, gives a sketch of this body of Masonry.

About the year 1809, this body made it appearance in Paris. The body practised a very extensive system of Sublime Masonry, which was divided into several series of degrees, amounting in the whole to ninety-two degrees. We give the series here:

First Series. 1. Entered Apprentice. 2. Fellow Craft. 3. Hermetic Apprentice. 4. Hermetic Fellow Craft. 5. Secret Master. 6. Master by Curiosity. 7. Intimate Secretary. 8. Provost and Judge. 9. Intendant of the Buildings.

Second Series. 10. Elect of Nine. 11. Elect of Fifteen. 12. Perfect Elected. 13. Master Elected. 14. Secret Elected. 15. Sublime Elected. 16. Scotch Elected. 17. Elect of the Twelve Tribes. 18. Elect.

Third Series. 19. Particular Master. 20. Knight of the Lion. 21. Knight of the Anchor. 22. Petit Architect. 23. Grand Architect. 24. Illustrious Knight Commander of the White and Black Eagle. 25. Mysterious Initiate. 26. Master of the French Lodges. 27. Perfect Mason.

Fourth Series. 28. Golden Ring. 29. The Sacrifices. 30. Scotch Degree of Clermont. 31. Scotch Degree of Franville. 32. Scotch Iconnus of the Three J. J. J. 33. Knight of the Sacred Vault of James VI. 34. Scotch Degree of Forty. 35. Ecossais Français. 36. Scotch Degree of Montpelier.

Fifth Series. 37. Elder Brother of the Triple Triangle. 38. Sublime English Ecossais. 39. Scotch Degree of Perfection. 40. Knight of Two Crowned Eagles. 41. Elect Ecossais. 42. Scotch Degree of Naples or Sicily. 43. Scotch Trinitarian. 44. (*Concealed Degree.*) 45. Grand Scotch Architect.

Sixth Series. 46. The Noachites. 47. Quadruple Respectable Master. 48. Knight of St. John of Palestine. 49. Knight of Benevolence. 50. Knight of the Holy Sepulchre. 51. Knight of the Holy Unction. 52. Knight of the East or the Sword. 53. Prince of Jerusalem. 54. Commander of the East.

Seventh Series. 55. Knight of the Eagle or Master Elect. 56. Perfect Master of Architecture. 57. Knight of the Star in the East. 58. Grand Commander of the Temple. 59. Grand Master of Masons.

60. The Antipodeans. 61. Masonry Crowned. 62. Profound Mysteries of Initiation. 63. Ecossais of St. Andrew.

Eighth Series. 64. Knight of the West. 65. Knight of Jerusalem. 66. Knight of the Triple Cross 67. The True Light. 68. Proselyte of Jerusalem. 69. Knight of the Temple. 70. Elected of London. 71. Grand Inspector Commander. 72. Knight of the Sun.

Ninth Series. 73. The Hermetic Mason. 74. Supreme Elected. 75. Knight of St. Andrew of Charbon. 76. Knight of the Black Eagle. 77. The Philosophers. 78. Supreme Commander of the Stars. 79. Sublime Philosopher (Inconnu). 80. Knight of the Kabala.

Tenth Series. (12 degrees). 82 to 92. Twelve Signs of the Zodiac, Knight of Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces.

"THE IMAGE WHICH FELL DOWN FROM JUPITER" (ACTS XIX, 35). "The Lost Histories of America," by W. S. Blacket, p. 226, says that it may be interesting to see what the town clerk of Ephesus said on the occasion of the tumult created by the preaching of Paul:

"Ye men of Ephesus, what man is there that knoweth not, how that the city of the Ephesians is a worshipqer of the Great Goddess Diana, and of the image which fell down from Jupiter."

In the Greek, this is "'*Aptémidos kaì toŭ Diopetoŭs.*" This can be well understood from a quotation from Parkhurst's Lexicon.

DIOPETES. An image which fell down from Jupiter; *agalma* being understood. So Numa pursuaded the Romans, that a certain shield fell from heaven, to which Plutarch applies the same ward, *diopetes*, as he also does to the famous Trojan palladium, or image of Pallas, which protected Troy, and was supposed to have fallen from heaven; and Euripides, speaking of the image of Diana Taurica, says:

"And th' image of the Goddess take, which fell,
They say, from heaven, into this holy fane."

He afterwards calls it DIOPETES AGALMA, the image which fell from Jupiter. So Herodion call the image of the mother of the gods, *agalma Diopetes.*

In the extract above given the Palladium has the same history as the Palenque image which must have gone round the world. It must have been carried into Africa. At Ephesus the image was black, or at least the tint of ebony, and it was covered with Zoomorphic characters, or attributes. Wild beasts hang upon it. Ephesus was built by the Amazons, who worshipped Diana of the Ephesians as the

mother of the gods. Diodorus Siculus puts the Amazones in Africa before they settled in Asia Minor ; so that the image must have travelled, picking up fresh attributes and changing its color, till at Ephesus, the city of the Amazons, it became a compound figure, and being crowded with indications of a world-wide history.

It goes far to confirm the present strange theory, that there are other instances of a similar kind in ancient legends, especially in regard to what are called the " stones of Baal."

E. G. Squier, in his work called " The Serpent Symbol," New York, 1852, says that " Baal's image was a black stone fallen from heaven into the Estuary of Hamath (Emessa) or the mouth of the Grontes, on the coast of Syria."

There is a similar legend in Ireland. In the " Chronicle of Eri," it is said, that " long before the Celts left Spain, the God Baal had sent the blessed stones, the Laic feal, to their ancestors." This last tradition shows what is meant by the saying " fallen from heaven." These stones, shields and images, must have been brought into Europe and Asia, from across the Atlantic Ocean, in those great migrations and warlike expeditions, of which Plato speaks in the *Timæus.*

The Palenque image must have been the earliest type of the Diana of the Ephesians. In its simple form, it can be traced accross the Atlantic Ocean, into Western Europe. The German Hertha is the same figure. Perhaps it may be a question whether the German Herthat cannot claim primogeniture for the idol. It may have been carried into the Atlantic Isle. If otherwise it must have been carried from Central America to Germany.

Diana of Ephesus stands out prominently as the progenitor of the human race, by her mammal attributes. When she is found in Central America, she must be considered as the Goddess of Races, that came originally from Asia, from the great country of Isis and the Issadones, from the vast and ancient empires which have retained to the present day, the existences, the characteristics, and the religion of a world too ancient for research, in short, from the stem-mother of the white races.

The lost Atlantis is a factor in the chain of evidence of communication between the two continents.

Christmas Carols.

William Hone said, October 3, 1822, that at a dinner of a city company in London, he heard Mr. Taylor of Covent Garden Theatre sing a new ballad of "Good Old Times," when

> "Christmas had its Christmas carols,
> And ladies' sides were hooped like barrels."

Carols began to be spoken of as not belonging to that century, and yet no one that he was aware of had attempted a collection of those fugitives. As the carol then printed will at no distant period become obselete, he recorded in alphabetical order those in his possession. He excluded all that were disused at that time, and did not include any of the numerous compositions printed by religious societies under the denomination of Carol. We here reprint his list of 89 distinct carols then in vogue :

1. A GLORIOUS STAR FROM HEAVEN APPEARED.
2. A JOLLY WASSEL BOLD.
3. A VIRGIN MOST PURE AS THE PROPHETS DID TELL.
4. ALL CHRISTIANS I PRAY YOU NOW ATTEND.
5. ALL ENGLISHMEN I PRAY YOU NOW ATTEND.
6. ALL HAIL THE EVER GLAD'NING MORN.
7. ALL HAIL THE MORN ! LOUD ANTHEMS RAISE.
8. ALL HONOR, GLORY, MIGHT, AND POWER.
9. ALL YOU THAT ARE TO MIRTH INCLINED.
10. ALL YOU THAT LIVE MUST LEARN TO DIE.
11. ARISE, AND HAIL THE SACRED DAY.
12. AS I PASSED A RIVER'S SIDE.
13. AS I SAT ON A SUNNY BANK.
14. AS IT FELL OUT ONE MAY MORNING.
15. AS IT FELL OUT UPON A DAY, RICH DIVES MADE A FEAST.
16. ATTEND, GOOD PEOPLE, NOW I PRAY.
17. AWAKE DARK THOUGHTS, AWAKE MY JOYS.
18. BEHOLD THE GRACE APPEARS.
19. CHRISTIANS AWAKE ! SALUTE THE HAPPY MORN.
20. CHRISTMAS, NOW IS DAWNING NEAR AT HAND.
21. COME, BEHOLD THE VIRGIN MOTHER.
22. COME, YE RICH, SURVEY THE STABLE.
23. FROM THE HIGH PRIEST AN ARMÉD BAND.
24. GOOD CHRISTIANS ALL WITH JOYFUL MIRTH.
25. GOOD CHRISTIAN PEOPLE, PRAY ATTEND.
26. GOOD CHRISTIAN PEOPLE, PRAY GIVE EAR.

27. God's dear Son, without beginning.
28. God rest you, merry gentlemen.
29. Hark! all around the welkin ring.
30. Hark! hark! what news the angels bring.
31. Hark! how the heralds of the Lord.
32. Hark! the herald angels sing
33. Have you not heard, and seen our Sauiour's love.
34. Here is a fountain of Christ's blood.
35. Hosanna! to the Prince of Light.
36. In Bethlehem city, in Judea, it was.
37. In friendly love and unity.
38. In God let all his saints rejoice.
39. Inspire me, heaven, nor in me leave a thought.
40. In the reign of Great Cæsar, the Emperor of Rome.
41. Let all good Christian people here.
42. Let all who are to mirth inclined.
43. Let children proclaim their Saviour and King.
44. Let mortals all rejoice.
45. Let Christians all with one accord rejoice.
46. Let Christians now in joyful mirth.
47. Mortals, awake! with angels join.
48. My gift is small, a dozen of points.
49. My Master and dame I well perceive.
50. Now when Joseph and Mary went to Bethlehem bound.
51. O fair, O fair Jerusalem! when shall I come to thee.
52. O faithful Christians, as you love.
53. O! faithless, proud, and sinful man.
54. O! tee man's Saviour, in Bethlehem born.
55. O! fhe Almighty Lord.
56. Of Jesus' birth, lo! angels sing.
57. On Christmas day in the morn.
58. On Christmas night all Christians sing.
59. One God there is of Wisdqm, glory, might.
60. One night as slumbering I lay.
61. Reader, pray do not think I am unkind.
62. Rejoice and be merry, set sorrow aside.
63. Rejoice now all good Christians.
64. See how the Blessed babe on Mother's knees.
65. Shepherds rejoice, lift up your eyes.
66. Sinners, who now do at this time.
67. Sweeter sounds than music knows.
68. The faithfess, proud, aud sinful man.
69. The first good joy our Lady had.
70. The holly and the ivy, now are both well grown.
71. The King of Glory sends his Son.

72. THE MOON SHINES BRIGHT, AND THE STARS GIVE A LIGHT.
73. THE SHEDHERDS AMAZED, THE SAVIOUR BEHOLD.
74. THE SECOND CAROL, HERE I SING.
75. THIS IS THE TRUTH SENT FROM ABOVE.
76. THUS ANGELS SING, AND THUS SING WE.
77. TURN YOUR EYES THAT ARE SO FIXED.
78. UPON THE FIVE AND TWENTIETH OF DECEMBER.
79. WHEN BLOODY HEROD REIGNED KING.
80. WHEN CHRIST THE SAVIOUR DID APPEAR.
81. WHEN CHRIST OUR LORD DREW NIGH.
82. WHEN JESUS CHRIST DREW NIGH.
83. WHEN JESUS CHRIST OUR LORD.
84. WHEN RIGHTEOUS JOSEPH WEDDED WAS.
85. WHEN ZACHARIAH WAS A PRIEST.
86. WHEN SHEPHERDS WATCHED THEIR FLOCKS BY NIGHT.
87. WITHIN THIS ROCK THAT ROCK IS LAID.
88. YE MORTALS ALL, OF HIGH AND LOW DEGREE.
89. YE YOUNG AND YE GAY.

Mr. Hone adds that if there be one who has proceeded until now without tiring, he will know how much pleasantness there is in a pursuit like this. To the one who inquires of what use they are, he answers that he has found them agreeable recreation at leisure moments. He says he loves an old manuscript, and a "ballad in print," and he knows of no distance he would not travel to obtain Autolycus's "Ballad of a Fish that appeared upon the coast, on Wednesday, the forescore of April, forth thousand fathoms above water, and sung the ballad against the hard hearts of maids."

He cannot tell why collectors have almost overlooked Carols, as a class of popular poetry. To him they have been objects of interest, from circumstances which occasionally determine the direction of his pursuit.

The wood-cuts around the annual sheets, and the melody of the Carol, "God rest you Merry Gentlemen," delighted his childhood; and he always listened with pleasure to the shivering carolist's evening chant towards the clean kitchen window decked with holly, the flaring fire showing the whitened hearth, and reflecting gleams of light from the surfaces of the dresser utensils.

"May all who do these truths condemn,
Never taste a drop of them,
Here, nor in the new Jerusalem."

Testaments of the Twelve Patriarchs.

IV. JUDAH. Concerning Fortitude, and the Love of Money.

1. The copy of the words of Judah, what things he spake to his sons before he died. They gathered themselves together, and came to him, and he said to them : I was the fourth son born of my father, and my mother called me Judah, saying, I give thanks to the Lord, because he hath given to me even a fourth son. I was swift and active in my youth, and obedient to my father in everything. And I honored my mother and my mother's sister. And it came to pass when I became a man, that my father Jacob prayed over me, saying, Thou shalt be a king, and prosperous in all things.

2 .The Lord showed me favor in all my works both in the field and at home. When I saw that I could run with the hind, then I caught it, and prepared meat for my father. I seized upon the roes in the chase, and all that was in the plains I outran. A wild mare I outran and caught it and tamed it ; and I slew a lion, and plucked a kid out of its mouth. I took a bear by its paw, and rolled it over a cliff ; and if any beast turned upon me, I rent it like a dog. I encountered the wild boar, and overtaking it in the chase, I tore it. A leopard in Hebron leaped upon the dog, and I caught it by the tail, and flung it from me, and it was dashed to pieces in the coasts of Gaza. A wild ox feeding in the field I seized by the horns, and whirling it round and stunning it, I cast it from me, and slew it.

3. When the two kings of the Canaanites came in warlike array against our flocks, and much people with them, I by myself rushed upon king Sur and seized him ; and I beat him upon the legs, and dragged him down, and slew him. And the other king, Taphue, I slew as he sat upon his horse, and so I scattered all the people. Achor the king, a man of giant stature, hurling darts before and behind, as he sat on horseback, I slew ; for I hurled a stone of sixty pounds weight, and cast it upon his horse, and killed him. And I fought with Achor for two hours, and I killed him ; and I clave his shield into two parts, and I chopped off his feet. I stripped off his breastplate, and behold, eight men, his companions, began to fight with me. I wound round therefore my garment in my hand ; and I slang stones at them, and killed four of them, and the rest fled. And Jacob my father slew Beelisa, king of all the kings, a giant in strength, twelves cubits high ; and fear fell upon them, and they ceased from making war with us. Therefore, my father had no care in the wars

when I was among my brethren. For he saw in a vision co: cerning me, that an angel of might followed me everywhere, that I should not be overcome.

4. And in the south there befell a greater war than that in Shechem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred of them and four kings, Ane I went up against them upon the wall, and two other kings I slew; and so we freed Hebron, and took all the captives of the kings.

5. On the next day we departed to Areta, a city strong and walled and inexcessible, threatening us with death. Therefore I and Gad approached on the east side of the city, and Reuben and Levi on the west and south. And they that were upon the wall, thinking that we were alone, charged down upon us; and so our brethren se retly climbed up the wall on both sides by ladders, and entered the city, while the men knew it not. And we took it with the edge of the sword; and those who had taken refuge in the tower, we took, and set fire to the tower. And as we were departing the men of Thaffu set upon our captives, and we took it with our sons, and fought with them even to Thaffu; and we slew them, and burnt their city, and spoiled all the things that were therein.

6. And when I was at the waters of Chuzeba, the men of Jobel came against us to battle, and we fought with them; and their allies from Selom we slew, and we allowed them no means of escaping, and of coming against us. And the men of Machir came upon us on the fifth day, to carry away our captives; and we attacked them, and overcame them in fierce battle; for they were a host and mighty in themselves, and we slew them before they had gone up the ascent of the hill. And when we came to their city, their women rolled upon us stones from the brow of the hill on which the city stood. And I and Simeon hid ourselves behind the town, and sized upon the heights and utterly destroyed the whole city.

7. And the next day it was told us that the cities of the two kings with a great host were coming against us. I therefore and Dan feigned ourselves to be Amorites, and went as allies into their city. And in the depth of night our brethren came, and we opened to them the gates, and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. and we drew near to Thamna, where was all the refuge of the hostile kings; and having received hurt I was wroth, and charged upon them to the brow of the hill; and they slang at me stones and darts; and had not Dan my brother aided me, they would have been able to slay me. We came upon them therefore with wrath, and they all fled; and passing by another way they besought my father and he made peace with them, and we did them no hurt, but made a truce with them.

(*To be concluded.*)

"The Stone Which the Builders Rejected."

A Sunday school teacher asks us, "What was the stone which the builders rejected?" which was proposed to her by one of her scholars. We will answer, after quoting the several texts :

"The stone *which* the builders refused is become the head *stone* of the corner" (Psalm CXVIII, 22).

"The stone which the builders rejected, the same is become the head of the corner" (Matthew XXI, 42 ; Luke XX, 17).

"The stone which the builders rejected is become the head of the corner" (Mark XII, 10).

"The stone which the builders disallowed, the same is made the head of the corner (II Peter II, 7).

"This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts IV, 11).

Here we have the five texts. The first from Psalm CXVIII is the text which the New Testament writers are supposed to quote but the words of each are identical with the Douay version. De Wette has made a tabular statement of the whole Book of Psalms. He says of Psalm CXVIII, "verses 1 to 4, and 29" were written on the "dedication of Solomon's Temple" ; that "verses 5 to 28" were written on "David's capture of Jerusalem," and founded on II Samuel V, 6 to 9, This latter division includes the 22d verse quoted.

Commenting on this "rejected stone," Dr. Adam Clarke says:

"It is an expression borrowed from Masons, who, finding a stone which, being tried in a particular place, and appearing inproper for it, is thrown aside and another taken; however, at last, it may happen that the *very stone* which had been before *rejected* may be found as the most suitable as *the head stone of the corner*."

This is precicely the symbolism of the Mark Master or fourth degree of the American Rite, where the *rejected* stone is suggested to the neophyte, "as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects."

G. F. Gates says that the symbolism of the rejected stone in the present Mark Degree is not in the original Mark Master Mason's de-

gree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

Every Mark Master Mason is taught the traditionary history of the " stone which was rejected," and how found when it was wanted for the completion of the temple.

The *key*-stone, and the Stone of Foundation, both would make a chapter by themselves. The application of the " rejected stone " to the Messiah does not specially concern the question as it was proposed to us, so we leave that to be explained in the usual Christian way. We might add here that one version has the peculiar wording; 'The stone which the builders rejected was composed of three triangles.'

HINTS ON THE ICOSIAN CALCULUS, of which the Icosian Game is designed to be an illustration. (Vol. I, pp. 24, 128, 245.)

In a " Memorandum respecting a New System of Roots of Unity," which appeared in the *Philosophical Magazine* for December, 1856, Sir William Rowan Hamilton expressed himself nearly as follows, (a few words only being here omitted) :

" I have lately been led to the conception of a new system, or rather *family of systems*, of *non-commutative roots of unity*, which are entirely distinct from the $i\ j\ k$ of the quaternions, though having some general analogy thereto ; and which admit, even more easily than the quaternion symbols do, of geometrical interpretation. In the system which seems at present to be the most interesting one among those included in this new family, I assume three symbols, i, k, l, such that $i^2=1$, $k^3=1$, $l^5=1$, $l=i\,k$; where $i\,k$ must be *distinguished* from $k\,i$, since otherwise we should have $l^6=1$, $l=1$. As a very *simple specimen* of the symbolical conclusions deduced from these fundamental assumptions, I may mention that if we make $m=i\,k^2=l\,i\,l$, we shall have also $m^5=1$, $l=m\,i\,m$; so that m is a new fifth root of unity, connected with the former fifth root l by relations of perfect reciprocity. A long train of such symbolical deductions is found to follow ; and every one of the results may be *interpreted* as having reference to the passage from *face to face* (or from corner to corner) of the *icosahedron* (or of the dodecahedron) ; on which account, I am at present disposed to give the name of the ' Icosian Calculus ' to this new system of symbols, and of rules for their operation."

In a " Lithograph," which was distributed in Section A of the

British Association, during its meeting at Dublin in 1857, Sir William Rowan Hamilton pointed out a few other symbolical results of the same kind, especially the equations $lm^2l=mlm$, $ml^2m=lml$, $lm^3l=m^2$, $ml^3m=l^2$; and the formula $(l^3m^3(lm)^2)^2=1$, which serves as a *common mathematical type* for the solution of *all cases* of the first problem of the (Icosian) game. He also gave at the same time an oral (and hitherto unprinted) account of his rules of *interpretation* of the principles symbols ; which rules, with reference to the Icosian Diagram, may be stated as follows :

1. The operation i reverses (or reads backward) a *line* of the figure.

2. The operation k causes a line to *turn* in a particular direction round its final point.

3. The operation l changes a line considered as a *side* of a pentagon to the *following side* thereof, proceeding always *right handedly* for every pentagon except the large or outer one.

4. The operation m is *contrasted* with l, and changes a line considered as a side of a *different pentagon*, and in the *opposite order* of rotation, to the consecutive side of that *other* pentagon.

5. The only operations employed in the game are those marked l and m; but another operation, $o = lmlml = mlmlm$, having the property that $o^2=1$, was also mentioned in the "Lithograph" referred to above ; and to complete the present statement of interpretations, it may be added that the effect of this operation o is to change an *edge* of a pentagonal *dodecahedron* to the *opposite edge* of that *solid.*

The foregoing hints and examples, and a diagram, were furnished by the inventor of the Icosian Game.

The game was called *Icosian* from the Greek word signifying "twenty" because the player is to place the whole or a part of the set of twenty numbered pieces or counters upon the points, or in the holes of the board, in such a manner as always to proceed *along the lines* of the figure, and also to fill other conditions, which may in various ways be assigned by another player. Ingenuity and skill may thus be exercised in *proposing* as well as *resolving* problems of the game.

This game is now being introduced into this country, and each person must judge for him- or herself as to skill in placing the counters.

One of the first persons to receive the game made in an artistic manner was Rev. T. P. Kirkman, Bowden, England, being presented to him by the inventor.

ELEMENTALS. Spirits of the Elements. The creatures evolved in the four kingdoms of the elements, namely, earth, air, fire, and water. They are called by the Kabalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the occultists, may produce various effects; but if employed by "Elementaries," in which case they enslave the medium, they will deceive the credulous. All the lower invisible beings generated on the fifth, sixth, and seventh planes of our terrestrial atmosphere, are called "Elementals." Several of their names are these:

Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixes, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc.

SUFISM. What is Sufism alluded to in your pages (Vol. X, p. 324), by quotations, and where does it hail from? JUSTICE.

While it would take several pages to give a detailed answer to this question we will at this time give a brief reply, and later on a fuller response. Sufism is from the root of *Sophia*, "Wisdom." This mystical sect hails from Persia and they are something like the Vedantins; though very strong in numbers, none but the more intelligent men join the society. They claim, and very justly, the possession of the esoteric philosophy and doctrine of the real and true Islamism. The Sufic doctrines are a good deal in touch with those of Theosophy, inasmuch as they preach a universal creed and outwardly they respect and tolerate every other exoteric faith. It is also in rapport with Masonry. They have four degrees and four stages of initiation, as follows:

1. Probationary, with a strict outward observance of Mussulman rites, the hidden meaning of each ceremony and dogma being explained to the candidate.

2. Metaphysical training.

3. The Wisdom Degree, when the candidate is initiated into the innermost nature of things.

4. Final Truth; when the adept attains divine powers, and com-

pletes a union with the one Universal Deity in *ecstacy*, or Smadhi.

" Existence was made for man, and man for the knowledge of God." To the same purport is the answer given to Dvaid : Dvaid inquired of God and said, " Oh Lord ! why hast thou created mankind ? " God replied, " I am a hidden treasure, and I would fain become known." This forms the basis of the whole system of Sufism. The Ascent, or upward progress, naturally presents itself to the Sufic man in the form of a journey, and the doctrines which profess to describe it are accordingly called the road.

The Searcher after God is called a *Tálib*. One who inclines is called a *Murid*. The road is called the *Tarikat*. The ascent is called *'Urúj*. The descent is called *Nuzúl*.

The divisions of the ceremony that a Traveler passes are the Road, the Stages, the Goal. A Sufic poet has said :

" Plant one foot on the neck of self,
The other in thy Friend's domain ;
In everything His presence see,
For other vision is in vain."

That is, while you are looking up to self you cannot see God, but when you are not looking up to self all that you see is God. Such is the solution of their axiomatic maxim, " There is no road from man to God," namely that the error of imagining an existence separate from God is the only road to him ; this separation is the error and hence " there is no road from man to God." Some of the Persian poets can put more thought into a stanza, or even one line, than many of the modern clergy do into a sermon of an hour's duration.

CHARLES B. BAGSTER DECEASED. The Vineland (N. J.) *Daily Republican* of May 3, 1893, announced the sudden death of our philosophical correspondent on May 2, 1893. He was 78 years of age. He was the youngest son of the noted London Bible publishers viz. ; " Samuel Bagster & Sons," whose motto is " On earth, many tongues ; in heaven, but one." Mr. Bagster's articles in N. AND Q., (Vol. VIII, p, 404 ; X, pp. 177, 214, 287 ; XI, p. 77) have attracted much attention from the novel method he dealt with the etymology of his subjects, and his methods of expression.

The Arjuna Society.

Sunday, February 5, 1893. The Arjuna Society met at four o'clock P. M. The subject of Egyptology was discussed both in its ancient phase and it modern aspects. The three poems were read, "Address to an Egyptian Mummy," by Horace Smith; "Answer of the Egyptian Mummy," by *Mummis*; "Lines to an Alabaster Sarcophagus," by N. P. S. These were published in the April No. of N. AND Q., and again in the May No. to meet the wants of those who desired copies.

Sunday, March 5, 1893. The Arjuna Society met at four o'clock, P. M. The subject proposed for consideration was Deity. What is the Word, the Logos, the En Soph; the I-Am, Was, and Shall-Be? Questions much easier asked than answered. However, they served to draw out other inquiries which developed into an interesting meeing, which suggested the poem, entitled "God," by the Russian poet Derzhavin, translated by John Bowring, which was read by Miss S. E. Whittemore. "Being whom we call God—and know no more."

Sunday, April 2, 1893. The Arjuna Society met at four o'clock P. M. The subject of Reïncarnation was discussed with great interest, several of the members relating their own personal psychic feelings on various occasions. The arguments brought forward were many of them novel. This meeting was the most interesting of the four thus far held and lasted two hours. The poem, "The Arsenal at Springfield," by Henry Wadsworth Longfellow, was read by Miss S. E. Whittemore. A half hour talk was prompted by the truth told in the ninth stanza:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Sunday, May 7, 1893. The Arjuna Society met at four o'clock, P. M. The subject for discussion was Immortality; what are the most potent proofs; in what respect is Reïncarnation different from immortality? This meeting seemed to be only a continuation of the previous one when Reïncarnation was discussed. The modern creeds are involved in the question of Immortality. "Ye must be born again," says one of the Messiahs (John III, 7.) Again, "Ye which have followed me in the regeneration" (Matthew XVI, 28). At the close of the talk an extract from "Cato," by Joseph Addison, was read by Miss S. E. Whittemore:

" It must be so.—Plato, thou reasonest well.
Else when this pleasing hope, this fond desire,
This longing after immortality ? "
" 'Tis the divinity that stirs within us ;
'Tis Heaven itself that points out a hereafter,
And intimates eternity to man."

The poem, " The Dying Christian to his Soul," by Alexander Pope, was read by one of the members. " Vital spark of heavenly flame."

The society contemplates publishing an abstract of some of the papers and discussions, in pamphlet form annually or oftener.

LETTER FROM A CORRESPONDENT.

My Dear Sir : I notice in the May No. of NOTES AND QUERIES, that on January 1, 1893, a " New Lord's Day," there was born in your city a new society composed of men and women who have been prompted to unitedly join hands and efforts in the work inaugurated.

Hail! I say, to the ARJUNA SOCIETY. In it I see the possibilities of a potent factor which sooner or later will develop into an institution or giant exposition of what is needed in this age—research—and which has been unjustly ignored. What we want is literary and original research for cues in fields of science and philosophy which have been consigned to oblivion in the twirl of worldly excitement, without warrant ; and we want literary evolution from the cues thus obtained by research, so that the requirements of this exalted age can be met by human agency. Let it be hoped that some of those who have been favored by a guiding providence to figure as instruments through whom can be expressed the ordinations of Jehovah's will, will succeed in bringing about the desired conditions of intellectual supremacy. I shall await the proceedings, papers, and discussions, of the society, and will propose myself for membership, if eligible, and assist in its objects and desired results.

New York City, May 11, 1893. CHARLES DEMEDICI.

WHO WAS ARJUNA ? This question promptly comes from a correspondent. We reply in brief that *Arjuna* literally means " white." The third of the five brothers Pandu or the reputed sons of Indra. A disciple of Krishna, who visited him and married Su-bhadrâ, his sister. During the war between the Kauravas aid the Pândavas, Krishna instructed him in the highest philosophy, while serving as his charioteer. Procure a copy of " The Bhagavad Gîtâ " and read the whole Book. (See N. AND Q., Vol. VIII, p. 219-223.)

The Homeric Club of Manchester, N. H.

The following works, in addition to those previously announced in May, are in the Library of the members of the Homeric Club, which have greatly helped the readers in understanding the epic poet:

A Burlesque Translation of Homer in two volumes; fourth edition, by Thomas Brydges, London, 1797.

Homer's Iliad; a Burlesque Translation by Thomas Brdyges; revised and modified by George S. Smith, Philadelphia, 1889.

An Essay on the Original Genius and Writings of Homer, with a comparative view of the ancient and present state of the Troade, by Robert Wood, 1824.

Greece in the Time of Homer; an account of the life, customs, and habits during the Homeric Period, by T. T. Timayenis.

Introduction to the Study of the Greek Classic Poets, by Henry Nelson Coleridge, M. A., 1830.

Letters Concerning Homer the Sleeper in Horace, by Kenrich Prescot, D. D., 1773.

The Iliads and Odysses of Homer, translated out of Greek into English, by Thomas Hobbes, of Malmesbury, with a large preface concerning the virtues of a heroic poem, written by the translator, London, 1844.

On Translating Homer, by Matthew Arnold, Boston, 1882.

The Origin of the Homeric Poems; a lecture by Hermann Bonitz, translated by Lewis R. Packard, New York, 1880.

The Iliad of Homer, translated by T. S. Brandreth, two volumes, London, 1846.

Examination of the Primary Arguments of the Iliad, by Granville Penn, 1821.

THE CASKET HOMER. An edition corrected by Aristotle, which Alexander the Great always carried about with him, and laid under his pillow at night with his sword. After the battle of Arbela, a golden casket richly studied with gems was found in the tent of Darius and Alexander being asked to what purpose it should be assigned, replied: "There is but one thing in the world worthy of so costl depository," saying which he placed therein his edition of Home

Liberal Publications.

THE FREETHINKERS' MAGAZINE. XIth volume for 1893. H. L. Green, editor and proprietor. Published monthly at 383 Eagle St., Buffalo, N. Y. $2.00 a year, 8vo. Motto, Truth! Justice! Liberty! 92 pages in the December No., (E. M.) 292. Supplied by the Buffalo News Co. Contents: In what God shall we trust? Ancient and modern thought; Poetry a power in the church; Is there a God? Agnosticism and Christianity; Every day philosophy; Progression. Single copy, 25 cents. Six months, $1.00

THE RELIGIO-PHILOSOPHICAL JOURNAL. A weekly quarto of 16 pages, devoted to the leading topics of the times, spiritualistic literature, advanced thought, free discussion, mediumistic development, religious research of basis, out-spoken criticism, book reviews, etc. $2.50 a year. Published by Mary L. Bundy, 92 LaSalle St., Chicago. Founded and edited by S. S. Jones, 1865-1877; John C. Bundy, editor, 1877-1892. Will be sent four weeks free to all who request it. An admirer of this journal offers to send the paper one year free to any medium desiring to receive it, who will send his or her name to the publisher.

THE BOSTON INVESTIGATOR. In its LXIId Volume, having been established in 1831. 1831 to 1839, Abner Kneeland; 1839 to 1869, Horace Seaver. 1831 to 1891, Josiah P. Mendum. Devoted to the developement and promotion of universal mental liberty. Published weekly at Paine Memorial Building, Boston, Mass. At $3.00 a year. Ernest Mendum, proprietor; Lemuel K. Washburn, editor. Mottoes, Truth, perseverance, union, justice, the means; happiness, the end; hear all sides, then decide. An 8-page folio sheet, filled with leading literature of the age, contributed by the liberal intellects of the day.

THE BANNER OF LIGHT is the exponent of the spiritual philosophy of the 19th century. In its 71st volume; $2.50 a year, weekly, and an 8-page paper. Colby and Rich, 9 Bosworth St., Boston, Mass. Luther Colby, editor, John W. Day, assistant editor. Message department, correspondence department, literary and original departments. Banner of Light bookstore, containing all the progressive, liberal, and theosophical literature of the present day connected with the office. Orders by mail or express solicited and promptly attended to. Books, pamphlets, and tracts published on liberal terms.

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, Etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XI begins with 1893. Each volume fully indexed. $1.00 a year in advance. It is now in its XIth volume (established in 1882) An encyclopædia in itself. It delves into history, traditions, legends, folk-lore, mysticism, recondite laws, mathematics, physics, psychics, science, art, literature, bibliograghy, book-lore, and the like. Circulates in all parts of the world. Address S. C. & L. M. Gould, (Printers, Publishers, and Booksellers,) Manchester, N. H.

The Biblical World containing the Old and New Testament Student. Edited by William R. Harper; assisted by Ira M. Pierce, Ernest D. Burton, Robert F. Harper, George. S. Goodspeed, Philip A. Nordell. New Series, commenced with 1893, Vol. I. (Old Series, Vol. XVI.) Enlarged to 80 pages. Subscription price, $2.00, a year. University Press of Chicago, D. C. Heath & Co., Directors. XIII articles in each number. Biblical theology, religious problems, important discoveries and explorations in Assyriology, Egyptology, and archæology; messianic prophecy, apocryphal literature, scriptual studies, christianic education, historic-critical translations, sacred books, all departments of literature of a biblical nature. Every student of the sacred books of all nations should read the "Biblical Word."

Biblia, a monthly magazine of Biblical Archæology and Oriental Research. Edited by Dr. Charles H. S. Davis, Meriden, Conn. $1.00 a year, now in its fifth year, and the only publication in the U. S. devoted to biblical archæology. It gives the latest results in Oriental land in researches and excavations, Egypt, Palistine, and Syria. All who desire to keep pace with the discoveries now going on in the east should be a constant reader of "Biblia" and be informed of the progress made. It is claimed that only half of Egypt and Syria have thus far been excavated and that as much if not more lies under the ground than above. Single copies, 10 cents; send to Dr. Davis for a sample.

Astronomy and Astro-physics. Formerly, "Sidereal Messenger." New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $4.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena"; Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to this popular scientific serial.

MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Rich is that universal self whom Thou worshipest as the Soul."—*Vishnu.*

Vol. XI. JULY, 1893. No. 7.

ONE DOLLAR A YEAR IN ADVANCE.

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Miscellaneous Notes and Queries.

Some of the numbers in Vols. II, III, IV, V, and VI are out of stock. When we can secure the scarce numbers, we can generally make up set at the following prices :

Vol. I, July, 1882, to February, 1884,	$2.00
Vol. II, March, 1884, to December, 1885, Vol. III, 1886; each,	3.50
Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each,	2.50
Vol. VII, 1890; Vol. VIII, 1891; each,	1.50
Vols. IX and X, 1892;	1.50
Vols. I to X, in numbers,	19.00
Vols. I to X, bound	24.00

Books, Pamphlets, Exchanges, Etc.

The Psychical Review, for May, 1893, Vol. I, No. 4, is at hand with the following contents : Frontispiece, B. O. Flower ; Psychical Science and Education, by A. E. Ewell ; Some reasons why mediums do not aid the Am. Psychical Association in its Investigations, by S. H. Terry ; The Double Personality, and the Relation of the Submerged Personality to the Phenomena of Modern Spiritualism, by A. N. Somers ; Two Interesting Psychical Cases, by B. O. Flower ; Phenomena Connected with the Transition of a Lady, by Prof. W. A. Baldwin ; The Psychical Science Congress ; A Plea for Psychical Research, by Miles M. Dawson ; An Agnostic at a Seance, by J. C. F. Grumbine ; Mysterious Music, by Ella W. Merchant ; A Vision of My Mother, by Martha T. Hamilton ; Ego and Non-Ego, by D. G. Watts ; The Search for Facts, Part II (Memory as a Factor), by T. E. Allen ; Psychical Cases and Reflections from Periodical Literature. Subscription, per annum, $3.00 ; Single number, $1.00 ; quarterly. 8vo. pp. 80 each. Am. Psychical Society, Room 19, Pierce Building, Copley Square, Boston, Mass. T. E. Allen, Sec., Grafton, Mass.

Errors in School-Books. Dedicated to the advancement of learning. Boston, 1893. Published by Albert A. Pope. 8vo. Second edition. A pamphlet devoted to ascertaining errors in school-books, by offering a prize to the person sending to the publisher the largest number of such errors before September 1, 1893. Send to A. A. Pope, Boston, Mass., for pamphlet and prospectus.

The Arcane Schools. "The Arcane Schools ; A Review of their Origin and Antiquity ; with a General History of Freemasonry, and its Relation to the Theosophical, Scientific, and Philosophical Mysteries." This work is completed for the printer by its author John Yarker, Grand Master General of the Ancient and Primitive Rite, of Manchester, England. It will contain an introduction, the general design of the work, and an appendix, containing ancient Masonic MSS.

MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

" In the friction of minds there must be scintillations of Light."
—HENRY A. BROWN.

VOL. XI. JULY. 1893. No. 7.

The Tarot.

BY S. L. MACGREGOR MATHERS.

[" INQUIRER " (Vol. VII, p. 146) desires information on cards that are called the " The Tarot," and we take this article from the work of the above author on the subject.]

To enter, within the limits of this short treatise, upon any long inquiry into the history of cards is utterly out of the question; and I shall therefore confine myself to examining briefly into what relates to their most ancient form, the *Tarot*, or *Tarocchi* cards, and to giving, as clearly and concisely as possible, instructions as will enable my readers to utilize them for fortune-telling, to which they are far better adapted, from the greater number and variety of their combinations, than the ordinary cards. I shall also enter somewhat into their occult and Qabalistical significations.

The term *Tarot*, or *Tarocchi*, is applied to a pack of 78 cards, consisting of four suits of 14 cards each (there being one more court card than in the ordinary packs — the cavalier, knight, or horseman), and 22 symbolical picture-cards answering for trumps. These latter are numbered from 1 to 21 inclusive, the 22d card being marked with a zero, 0. The designs of these trumps are extremely singular, among them being such representations as Death, the Devil, the Last Judgment, etc.

The idea that cards were first " invented " to amuse Charles VI of France is now exploded; and it is worthy of note in this connection that their suppositious " inventor " was Jacques Gringonneur, an

astrologer and Qabalist. Furthermore, cards were known prior to this period among the Indians and the Chinese. Etteilla, indeed, gives in one of his tracts on the *Tarot*, a representation of the mystical arrangement of these cards in the Temple of Ptah at Memphis, and he further says :

" Upon a table or altar, at the height of the breast of the Egyptian Magus (or Hierophant), were on one side a book or assemblage of cards, or plates of gold (the *Tarot*), and on the other a vase, etc."

This idea is further dilated upon by P. Christian (the disciple of Eliphas Lévi), in his *Historie de la Magie*, to which I shall have occasion to refer later. The great exponents of the *Tarot*, Court de Gebelin, Lévi, Etteilla, have always assigned to the *Tarot* a Qabalistical-Egyptian origin, and this I have found confirmed in my own researches into this subject, which have extended over several years.

W. Hughes Willshire, in his remarks on the general history of playing-cards, says :

" The most ancient cards which have come down to us are of the character of the *Tarot*. These are the four cards of the Musée Correr at Venice ; the seventeen pieces of the Paris Cabinet (erroneously often called the *Gringonneur*, or Charles VI cards of 1392), five Venetian *Tarots* of the 15th century, in the opinion of some not of an earlier date than 1425 ; and the series of cards belonging to a *Minchiate* set, in the possession of the Countess Aurelia Visconti Gonzaga, at Milan, when Cicognara wrote."

W. A. Chatto, in his " History of Playing Cards," says that cards were invented in China as early as A. D. 1120, in the reign of Seun-Ho, for the amusement of his numerous concubines.

J. F. Vaillant, in *Les Romes, histoire vraie des vraies Bohémiens*, Paris, 1857, that the Chinese have a drawing divided into compartments or series, based on combinations of the number 7 (this being partly taken from Court de Gèbelin's *Monde Primitif*, Vol. VIII, p. 387).

" It so closely resembles the *Tarot*, that the four suits of the latter occupy its first columns ; of the 21 *atouts* 14 occupy the fifth column, and the seven other *atouts* the sixth column. The sixth column of 7 *atouts* is that of the six days of the week of creation. Now, according to the Chinese, this representation belongs to the first ages of their empire, to the drying up of the waters of the deluge by IAO ; it may by concluded, therefore, that it is an original, or a copy of the *Tarot*, and under any circumstances, that the latter is of an origin anterior to Moses, that it belongs to the beginning of our time, to the epoch of the preparation of the Zodiac, and consequently that it must own 6,600 years of existence."

But, notwithstanding the apparent audacity of this latter statement, it must be evident on reflection that the *Tarot*, consisting, as it does, of the ten numbers of the decimal scale counterchanged with the

tetrad, and of a hieroglyphical alphabet of 22 mystic symbols, must be relegated to a far earlier period in the history of the world than that usually assigned to the introduction of cards into Europe ; and we may take the fact of the *Tarot* as being the origin of the modern cards as being now pretty well established by general concensus of opinion.

It was Court de Gèbelin who, in his *Monde Primitif*, (Paris, 1781), wrote :

" Were we to hear that there exists in our day a work of the ancient Egyptians, one of their books which had escaped the flames that devoured their superb libraries, and one which contains their purest doctrine on most interesting subjects, every one would doubtless be anxions to acquire the knowledge of so valuable and extraordinary a work. Were we to add that this book is widely spread through a large part of Europe, and for several centuries it has been accessible to any one, would it be still more surprising ? And would that surprise be at its height were it asserted that people have never suspected that it was Egyptian, that they possess it in such a manner that they can hardly be said to possess it at all, that no one has ever attempted to decipher a single leaf, and that the outcome of a recondite wisdom is regarded as a mass of extravagant designs which mean nothing in themselves ? Would not people think that one was trying to amuse one-self with, and to play upon the credulity of one's hearers.

" Yet this a true fact. This Egyptian book, the sole remains of their superb libraries, exists to our day ; it is even so common that no *savant* has deigned to trouble himself about it, no one before myself having suspected its illustrious origin. This book is composed of 77 leaves or illustrations, or rather of 78, divided into five classes, which each present objects as various as they are amusing and instructive. In one word, this book is the *Pack of Tarot Cards.*"

Let us now examine the word *Tarot*, or *Taro* ,and discover, if we can, its true derivation and meaning. Court de Gèbelin states that there are three words of Oriental origin preserved in the nomenclature of the pack. These are *Taro*, *Mat*, and *Pagad*. *Taro*, he says, is pure Egyptian ; from *Tar*, path, and *Ro*, *Ros*, or *Rog*, Royal — the " Royal Path of Life." *Mat* is Oriental, and means overpowered, murdered, cracked-brained ; while *Pagad*, he adds, is also Oriental, from *Pag*, chief, or master, and *Gad*, fortune. Vaillant says :

" The great divinity Astaroth, As-*taroth*, is no other than the Indo-Tartar *Tan-tara*, the *Tarot*, the Zodiac."

My derivation of the word, which I have never found given by the author, is from the ancient hieroglyphical Egyptian word *târu*, to require an answer, or to consult ; *ergo*, that which is consulted, or from which an answer is required. This appears to be the correct origin of

the word, while the second *t* is an Egyptian hieroglyhic final, which is added to denote the feminine gender. The following are interesting metatheses of the letters of TARO : TORA (*Hebrew*), Law ; TROA (*Hebrew*), Gate ; ROTA (*Latin*), Wheel ; ORAT (*Latin*), to speak, argue, or entreat ; TAOR (*Egyptian*), Täur, the goddess of darkness; ATOR (*Egyptian*), Athor, the Egyptian Venus.

A Mr. Lumley tells me there is a Zend word *tarisk*, meaning "to require an answer."

There are Italian, Spanish, and German *Tarot* packs, and since the time of Etteilla, French also, but these latter are not so well adapted for occult study owing to Etteilla's attempted "corrections" of the symbolism. The Italian are decidedly the best for divination and practical occult purposes, and I shall, therefore, use them for the basis of my treatise. Unfortunately the old-fashioned single-headed cards are obselete now, and the only ones made are double-headed, which circumstance alters the symbolism in a few instances. I shall, therefore, wherever necessary, describe the omitted portion of the design, enclosing it within parentheses to mark the same.

As before observed, the *Tarot* pack consists of 78 cards, namely, four suits of 14 cards each, and 22 symbolic numbered trumps. The four suits are :

Italian.	*French.*	*English.*	*Answering to*
Bastoni,	Bâtons.	Wands, Scepters or Clubs,	Diamonds.
Coppé,	Coupes,	Cups, Chalices, or Goblets,	Hearts.
Spadé,	Spades,	Swords	Spades.
Denari,	Deniers,	Money, Circles, or Pentacles,	Clubs.

Each suit consists of ace, deuce, three, four, five, six, seven, eight, nine, ten ; fanti, or valet, knave ; cavallo, knight, or horseman ; dama, or reine, queen ; re, king.

The kings in each instances, wear a cap-of-maintenance beneath the crown ; the queens wear the crown only. The queen of pentacles and the knave of scepters are the only ones represented in profile. In the suit of scepters the king bears a wand akin to that represented on the small cards of the suit, while the other three honors bear a bludgeon similar to that which is shown for the ace. In the suit of cups, that only which is held by the queen is covered, thus showing the essentially *feminine* properties of the suit ; while the scepter held by the king of the preceding suit shows its more *masculine* character.

If we examine the small cards carefully we shall be struck at once by the comparative similarity of pattern of the scepters and the swords, which are only distinguished from each by the former being straight and the latter being curved. We also notice that the deuces have peculiarities of their own, which distinguish them from the rest of the suit. The deuce of scepters forms a cross with two roses and

two lilies in the opposite angles ; the cross between the Rose of Sharon and the Lily of the Valley. The deuce of cups shows a tesselated pavement or cloth whereon the cups stand ; between them is a species of caduceus, whose serpents are replaced by lion-headed foliations, which recall the Chuphis Serpent of the Gnostics, and certain familiar forms of the elemental spirits ; *practical occultists* will know to what I allude. The deuce of swords forms a species of *vesica pisces* enclosing a mystic rose of the primary colors. The deuce of pentacles is bound together by a continuous band in such a manner as to form a figure 8, and represents the one as being the reflection of the other, as the Universe is that of the Divine Idea.

The four aces stand out by themselves from the rest of the pack, each forming, as it were, the key of its respective suit. The ace of scepters recalls the Club of Hercules ; it is surrounded by eight detached leaves, whose shape recalls that of the Hebrew letter Yod, or letter I, and is crowned with the symbol of the triad represented by the three lopped branches ; it is the symbol of Almighty Strength within the cube of the Universe, which latter is shown by the eight leaves, for 8 is the first cubical number. The ace of cups is of Egyptian origin, which can be more easily seen in the Spanish *Tarot*. The figure like an inverted letter W on its front, is all that remains of the Egyptian twin serpents which originally decorated it. It represents the waters of creation in the first chapter of Genesis. It is the symbol of the power which receives and modifies. The ace of swords is a sword surmounted by a crown, from which depend on either side an olive and a palm branch, symbolic of mercy and severity ; around it are six Hebrew letter Yods, recalling the six days of the Mosaic creation. It is a symbol of that justice that maintains the world in order, the equilibrium of mercy and severity. The ace of pentacles represents eternal synthesis, the great whole of the visible universe, the realization of counterbalanced power.

The 22 trump cards are the hieroglyphic symbols of the occult meaning of the 22 letters of the Hebrew alphabet. They are numbered from 0 to 21 inclusive, and are as follows :

No.	*Letter.*	*Italian.*	*French.*	*English.*
1.	Aleph.	Il Bagatto (*Pagad*),	Le Bateleur,	Juggler, Magician.
2.	Beth.	Le Papessa,	La Papesse,	High Priestess, or Female Pope.
3.	Gimel.	L'Imperatrice,	L'Impératrice,	Empress.
4.	Daleth.	L'Imperatore,	L'Empereur,	Emperor.
5.	He.	Il Papa,	Le Pape,	Hierophant, Pope.
6.	Vau.	Gli Amanti,	L'Amoureux,	Lovers.
7.	Zain.	Il Carro,	Le Chariot,	Chariot.
8.	Cheth.	La Guistizia,	La Justice,	Justice.

9. Teth.	L'Eremita,	L'Ermite,	Hermit.
10. Yod.	Rota Di Fortuna,	La Roue de Fortune,	Wheel of Fortune.
11. Kaph.	La Forza,	La Force,	Strength, Fortitude.
12. Lamed.	Il Penduto,	Le Pendu,	Hanged Man.
13. Mem.	Il Morte,	La Mort,	Death.
14. Nun.	La Temperanza,	La Tempérance,	Temperance.
15. Samech.	Il Diavolo,	Le Diable,	Devil.
16. Ain.	La Torre,	Le Maison Dieu,	Lightning-Struck Tower.
17. Pe.	Le Stelle,	L'Etoile,	Star.
18. Tzaddi.	LaLuna,	La Lune,	Moon.
19. Qoph.	Il Sole,	Le Soleil,	Sun.
20. Resh.	L'Angelo,	Le Jugement,	Last Judgment
21. Shin.	Il Matto (*Mat*),	Le Fou,	Foolish Man.
22. Tau.	Il Mondo,	Le Monde,	Universe.

The description of these 22 trumps will be continued in a future number, which will give our readers an opportunity to judge for themselves as to the recondite meaning of this wonderful Egyptian book as claimed by Court de Gèbelin in *Monde Primitif*.

"THE GENERATIONS OF MEN ARE AS LEAVES." (Vol. X, p. 220.) This quotation is found in the *Iliad* (VI, 148-149), and are the words which Homer puts into the mouth of Glaucus, son of Hippolochos, in his reply to Diomede, son of Tydeus. Glaucus, boasting of his race, says:

"As is the race of leaves, even such is the race of men. Some leaves the wind sheds upon the ground, but the fructifying wood produces others, and these grow up in the season of spring. Such is the generation of men; one produces, another ceases (to do so).—*Buckley*.

Pope translates the original into smooth rhythm, as follows:

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground;
Another race the following spring supplies;
They fall successive and successive rise:
So generations in their course decay;
So flourish these, when those are passed away."

HOMER OF DRAMATIC POETS. Shakespeare is thus called. "Shakespeare was the Homer or father of our dramatic poets; Jonson was the Virgil. I admire rare Ben, but I love Shakespeare." — *Dryden*

Modern Iliads

The French Iliad is *The Romance of the Rose*, a poetical allegory, begun by Guillaume di Loris in the latter part of the 13th century, and continued by Jean de Meung in the former half of the 14th century. The poet dreams of Idleness, Pleasure, Love, Youth, Joy, Shyness, Fear, Slander, etc., all personified, reminding us of Bunyan's "Pilgrim's Progress." The sequel to the Romance takes up the tale at its close and is somewhat longer than the 24 books of Homer's *Iliad*.

The German Iliad is *The Nibelungen Lied* (1210 . It is divided into 2 parts, and 32 lieds or cantos. The first part ends with the death of Siegfried, and the second part with the death of Kriemhild. The authorship has been ascribed to Heinrich von Ofterdingen, a minnesinger ; but it is claimed to have been in existence before that time, if not as a complete whole, as being in separate lays, and all that Heinrich von Oftendingen could have done was to collect the floating lays, connect them, and form them into a complete story. Friedrich A. Wolf (1759-1824) wrote a learned book to prove that Homer did for the *Iliad* and *Odyssey* what Heinrich von Ofterdingen did for the *Nibelungen Lied*. Other Homeric scholars say that Pisistratus collected Homer's lays and compiled the two epics.

The Portuguese Iliad is *The Lusiad*, the adventures of the Lusians (Portuguese), under Vasquez da Gama. in their discovery of India. This navigator sailed three times to India : in 1497, with four vessels, in 1502, with twenty ships, and in 1525, when he established his government at Cochin. The story of *The Lusiad* is the first of these expeditions. It consists of 10 books (1572).

The Scotch Iliad is *The Epigoniad*, composed by William Wilkie (1721-1772). This is the tale of the Epigoni, or seven sons of the seven chieftians who laid seige to Thebes. The tale, in brief, is this: When Œdipos abdicated, his two sons agreed to reign alternately, a year each, but at the expiration of the first year, the elder son (Etéoclês) refused to give up the throne. Whereupon the younger brother (Polynikês) interested six Grecian chiefs to espouse his cause. The allied armies laid siege to Thebes without success. Subsequently the seven sons of the old chiefs went against the city to avenge the deaths of their fathers, who had fallen in the former siege. They succeeded in taking the city and placing Thersander on the throne. The names of the seven sons were Thersander, Ægialeus, Alkmæon, Diomēdês, Sthenelos, Promachos, and Euryălos.

The Iliad of Old English Literature is *The Knight's Tale* of Palămon and Arcite in Chaucer's *Canterbury Tales* (1388). These *Tales*

are a series of stories told by members of a party of Pilgrims going from the Taberd Inn, London, on a pilnrimage to the tomb of Thomas á Becket.

The " Iliad of Woes " is from the Latin *Ilias Malorum*, a world of disasters (Cicero, *Atticus* VIII, 11). Homer's *Iliad* is an epic of woe, from first to last. (" Achillies' baneful wrath resound." — *Chapman.*)

" Let others boast of blood, and spoils of foes,
Fierce rapines, murders, Iliads of woes."
—William Drummond, *Death of Mœliades* (1612).

"The New Odyssey of the Spanish Homer, being the Travels of the Christian Hero, Ulysses Desiderius Pius, throughout the Universe, to the Palace of that Sovereign Princess styled the Science of Salvation ; contained in nineteen chapters, rhapsodies or visions, to be read a chapter every night, between Twelfth-day and Christmas-day, as so many most diverting and instructive Christmas Nights Entertainments, the whole making a fine Spiritual Romance ; or, rather a Sublime Allegorical Poem. Being the valuable work of the learned and pious Bishop of Osma (sirnamed, by the late Marquis of FENELON, Archbishop of Cambray, THE DIVINE) Don JOHN de PALAFOX & MENDOZA, Marquis of Hariza, in the kingdom of Arragon. Translated into most languages of Europe, applauded universally through many editions ; and vastly recommended, as an inimitable Master-piece of that fine Visionary and Allegorical Manner of Writing, by the late Archbishop of Cambray, in his Original Preface to his Excellent Books of Telemachus." Dublin : Printed by R. CROSS, No. 28, Bridge-street. 24mo. pp. XII+204.

THE ILIAD IN A NUTSHELL. Pliny tells us that Homer's *Iliad* was once copied in so small a hand that the whole of the 24 books were shut up in a nutshell.—*History*, VII, 21.

Huet, Bishop of Avranches, demonstrated the possibility of this being done by writing 80 lines of the *Iliad* on the space occupied by half a a line of 24 em's width, so that the whole *Iliad* might be written into less than one octavo page.

In No. 530 of the Harleian Manuscripts is an account of a similar performence to that of the *Iliad* in a nutshell, by Peter Bales, a chancery clerk in the reign of Queen Elizabeth. He wrote out, in 1590, the whole Bible, and enclosed the manuscript in a wulnut shell. His manuscript contained as many *leaves* as an ordinary Bible, but their size was reduced, and the paper was as thin as possible.

Cobham Brewer says he has seen the Ten Commandments, the Lord's Prayer, the Apostles' Creed, and " Gad save the King " all written on a space not larger than a silver threepence.

An Autobiography.

In our minor days while a student at Boscawen (N. H.) Academy or Elmwood Literary Institute, as it was known then, we heard the following read as a composition, an exercise required fortnightly during the terms. It so pleased the Principal, Jonathan Tenney, that he reserved it as one of the examination exercises at the close of the term, when it was read by its author. Several copies were preserved by the students. This is ours :

AUTOBIOGRAPHY OF A NOTE.

Being for once allowed to speak, I will relate a short history of my life, as I recall it from memory. I am quite a *noted* character, and a great favorite among the *merchants* and business men of the community. The *principal* part of myself being my *face*, it is the only part by which my *real* worth and *interest* can be estimated, yet there is "value received" in my *body*, and when *issued* into the world by my *maker* so great is my public reception that I am generally received "on demand." My *maker* always sets his *name* upon me that my *holder* (for alas, I am a *bond*man) may realize my real value. I am so unfortunate in this corporeal world as to possess nothing but a *body*, *back*, and *face*. I sometimes have the good fortune to get into the hands of some person to whom I am of great *interest*, and to find my *total worth*, he does me the kindness in *footing* me up in addition to some other favors when beneficial to the *holder* of me. I am sometimes *sold*, and often *transferred* from one person to another by the order of my *backer*. I have nothing to eat from the time I am *made*, until some owner of me places a *date* upon my *back*, and this is my only food, but alas, it is not for my benefit, as it shortens my *days* as well as lessens my owner's *interest* in me. I recollect, once "on a time," in being in company with other *noted* fellow *bond*men, and I, being good on *'change*, got under the influence of a *draft*. For this act of recklessness I was taken into custody by Mr. *Bill Book* and placed *under bonds*. Afterwards I was put on *file* by my *holder*, and not being a skilled soldier, I was withdrawn and expected to meet a *settlement*, because I could not come under obligations and obey certain *orders*. Such is my nature that when I arrive at the "age of maturity," I am allowed only "three days grace" to prepare myself to be *taken up*. Therefore, you will observe that my nature and characteristics are designed for the *interests* of those who hold me in their possession.

My life is blended with troubles and *trials*, like those of the human family, both inhabiting the same world. NOTUS.

Philosophy from the "Red Book."

"NATURE'S UNVEILING," BY J. M. WADE.

I can see no beauty outside of Truth

Knowledge is for use, and not for exhibition.

The passions are life-giving servants, but death-dealing masters.

Thoughts, like the pollen of flowers, leave one brain, and fasten to another.

Doing good, doing right, will ward off disease and lengthen life.

So long as this macrocosmic earth destroys human life by its convulsions and tornadoes, so long will microcosmic men kill each other.

There is a condition or principle in nature manifest in *unity* and *repose*, which gave rise to the myth known in the church as "God."

There is a principle in *activity* within nature, and comes from *unity* and *repose*, hence "creation," all returning to unity and repose.

This principle shorn of its creative power gave rise to the church myth known as "Devil."

We see in plant life all the traits found in the human family, from the loving, carressing vine to the deadly upas tree.

The fair-looking filbert nut, with a worm within, is a good symbol of hypocrasy.

Christmas of New England has become a carnival of gluttony. Even the prohibitionists at that time became intemperate.

There is perhaps no word in the English language that contains so much of the good as the word "reciprocity." It contains the Golden Rule in one word, also Christ's teachings.

It is only the ignorant that will ever follow the leadership of another, whether in church, state, or war; hence, those conditions are for the ignorant only. Ignorance is slavery.

In church literature we read a good deal of the "God-*fearing* man"; what is he? A devil-loving Christian.

There is no "gate money" in teaching "*the word.*" Those who *have* it, give it without money and without price, in the highways and byways.

Man is not "fearfully" and wonderfully made. The body is simply an instrument created by the spirit for a special mission. That mission understood, and man becomes God.

I have proved by years of actual life that every principle in life is possessed in common by my parrot and my dog. Did I not know this spiritually, the evidence is overwhelming.

When man becomes too wise to follow another, there can be no war, for he that makes the war in that case must be the one to fight.

When man is born he literally contains the principles of the entire animal kingdom, any one of which can be developed within him.

When we have lived a thing it becomes part of us, and we no longer require to think of it.

Those who love manifested nature are on the path to spiritual life. while those who revel in amusements are, for the time, beyond reach

Pleasure never produces happiness, but always brings a reaction followed by sadness.

Those who learn what life is, and make good and proper use of it, are indeed wise.

The soul of man cannot remain inactive. If we are not doing good we are doing evil; hence the necessity of guarding every thought.

The life of him who lives for self only is not worth preserving.

Be generous; give liberally of thy income, but select those with care to whom thou wouldst give. Giving is not all, we must give wisely.

It is much better to be a just poor man than an unjust rich man. Money is not all there is to riches.

He who does not "love money" will not be made unhappy nor burdened with great riches, should fortune favor (?) him.

A man may be in active business, cheerful, active, and full of energy, and yet remain a hermit living within the spirit.

Laughing and crying are of the flesh. The spirit knows neither mirth nor sorrow.

Money secured by any person otherwise than by the "sweat of the brow," will prove a curse to its possessor.

Visciousness can only come from viscious people, hence we can readily judge of their mental condition and suffering.

Magnetism receives its classifying from the substance in which it is found, such as animal, vegetable, etc. It *does not* exist in the atmosphere.

My dog and my parrot have developed human traits as clearly and distinctly defined as in myself. In many things I am their inferior.

I have never yet found a spiritual (?) person whose spirituality has lifted him or her above dollars and cents, in other words *selfishness.*

" All roads lead to Rome." There are many paths that lead to the mountain top, and many-sided is the pyramid, but he who reaches the apex accomplishes the greatest human victory.

It is not a question of whether one believes the Bible or not, but it is a question of understanding it, and being able to sift " The Word " from the work of man.

We cannot become wise until we have been punished for our ignorance.

If wisdom could be taught by one to another, all men would be wise.

Gluttony is an evidence of willful weakness. An exhibition of intemperate taste riding reason roughshod.

Light and darkness are symbolical of all the virtues and vices. One is only apparent in the absence of the other.

If a newly made friend is unusually gracious, look out for the hatchet. If they change and become retiring, rest assured they found the grindstone locked.

We cannot gauge the selfish without paying for the knowledge the gauging brings.

Where growth ceases, decay begins. Nothing stays at the *apex*, everything must descend to earth from whence it came.

The death agony of tyranny and injustice is the birth pains of human liberty and love.

I desire not to hear a man talk that wants to talk. It is the silent man that I want to hear.

The drunkard and the glutton delight in degrading the " animal " in which they dwell.

Take yesterday and the past, but leave to me today and the future.

We cannot even forgive our enemies until they seek to be forgiven.

The devil still lives in many personalities. No people ever desired to crucify him.

There can be nothing supernatural, neither can any act be unnaturral. There exists nothing outside of nature.

Our occult knowledge may be confirmed by another, but we cannot *learn* it from others.

People who are " converted " to anything are subjects for future conversion.

A clear conscience is the best cosmetic, for the face is the index of the conscience.

The finer the instrument the finer the work.

My fifty-ninth year brought content. I then wanted nothing that man could give.

We know nothing we have not lived as we ought to know it ; what we live is of the soul, what we learn is of the intellect.

If we know a man to be a fool, there is no use telling him of it; did we tell him we should cease to be wise.

Man can rise above being made to suffer mentally by anything another might say or do.

Before going to law, be sure you have the natural right on your side.

Youth never misses its vitality until the surplus is exhausted.

A " good intention " not carried out is a materialized lie.

My soul in me was a gem concealed, its rays of light did itself to me reveal.

If it were possible for man to comprehend his *divine* possibilities, the pleasures of earth would be dropped one by one as if they were links to a contagious disease.

We cannot enter heaven and take with us our animal propensities. In that *condition* there is neither church nor theatre.

A mystery is knowledge sent to one who cannot comprehend it.

We make mistakes because we do not possess the knowledge of prejudgment.

I am what I think I am, for what I think I am I gradually grow to be.

The very selfishness of a selfish man would make him unselfish, did he but understand the law which governs such things.

Death teaches many lessons that life could never teach. Death is a discovery in the voyage of life.

A man that is great in his own estimation is of little value to his fellow man. It is he who pulls the trigger, and did'nt know it was loaded.

Questions and Answers.

BARBARIANS. (Vol VI, p. 316.) Did the inhabitants of Barbary in the north of Africa originally give the name *barbarians* to the northern hordes ? LOGOS.

The word "barbarian" is certainly not derived from the Latin *barba*, a beard, as many suppose, because it is a Greek word, and has many analagous ones (the Chaldee *barbar*, from bara, means abroad; Irish, barba; Russian, varvar). Gibbon says that *barbar* was the imitation sound applied by the Greeks to the *language* of tribes whose speech was harsh and unintelligible. It was adopted by the Romans in the same sense Ovid says of himself when banished to Pontus, *Barbarus hic ego sum quia non intelligor ulli.* "Here I am a barbarian, because *I am understood by no one.*" The Greeks and Romans called all foreigners *barbarians* (outsiders); the Jews called them *Gentiles* (other nations); the Russians called them *Ostiaks* (foreigners).

In reality the term *barbarians* seems, for many ages, to have implied nothing hostile or disrespectful, and by the word *barbarian* originally it is probable that no sort of reproach was intended, but simply the fact that the people so called, spoke a language not intelligible to Greeks. At this day, it is very probable that the Chinese mean nothing more by the seemingly offensive term *outside barbarians.* The reproachful meaning crept in from the natural egotism of man. It is not very long ago that an Englishman looked with disdainful pity on a foreigner, and the French still retain much of the same national exclusiveness. MRS. ALLEN RANSOM. Chicago, Ill.

"I ONLY AM ESCAPED TO TELL THEE" (Job I, 14, 15, 17, 18). (Vol. VI, 532.) What is the explanation of the four different reports mentioned in the poem of Job (chapter I,), as having been brought to that patriarch by four different messengers, "I only am escaped to tell thee" ? X.

Job, according to the Bible, was a perfect man in the eyes of God. One day Satan appeared before the Lord,

"And the Lord said unto Satan: Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?" (Job 1, 8).

"Then Satan answered the Lord and said: Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." (8).

The Lord then gave Satan power to destroy everything belong to Job, including his seven sons and three daughters.

He had seven thousand sheep, three thousand camels, five hundred she asses, and a very great household.

The first messenger came to tell that the Sabeans had taken the oxen and asses, and killed all the servants who had the care of them, and he only had escaped.

The second messenger came to tell that the fire of God hath consumed all the sheep and the servants and he alone escaped.

The third messenger came to tell how the Chaldeans carried off the camels and of all their attendants, he only had escaped.

The fourth messenger came from his (Job's) eldest son's house where all his children were eating and drinking, and a great wind smote the four corners of the house and killed all except the messenger; he only had escaped to tell Job. Although Job had lost everything and had become a poor man he still blessed the Lord.

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MEPHISTOPHILUS. (Vol. VI, p. 348). The correct way of spelling the name in *Faust* is "Mephistopheles." The name was formerly *Mephostophilus;* the former spelling being that of Shakespeare (See *Merry Wives of Windsor*, a. i, sc. 1), and the later that adopted by Marlowe. The origin of the word is uncertain; various derivations have been proposed. Widman calls it a Persian name. By some it is thought to be derived from the Semitic tongue (See Goethe's *Briefwichsel mit Zelter*, v, 330). But that etymology which refers it to the Greek accords with the old orthography, and is the most plausible of any thus far proposed. MRS. ALLEN RANSOM, Chicago, Ill.

BUDDHA'S COMMANDMENTS. (Vol. VI, p. 300.) There are five great commandments called *puncha seel* (or *pancha sil*), that is, the "five duties or ordinances," which are especially binding on all followers of Buddha, laymen as well as priests, as follows.:

1. Do not kill. 2. Do not violate the law of chastity. 3. Do not steal. 4. Do not lie. 5. Do not drink intoxicating liquors.

The transgressor of any one of these commandments is liable, unless there be important extenuating circumstances, to suffer in *Naraka* (hell) for myriads of ages. It may be observed that the Buddhistic idea as to what constitutes a lie differs materially from that enter-

tained by European nations; according to the former, there must not only be an intentional misstatement with a purpose to deceive, but there must also be the *discovery by the person deceived* that what has been told him is untrue. (Hardy's "Manual of Buddhism," p. 469.)

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DECIMAL COINAGE. (Vol. V, p. 16.) Decimal coinage is not a "Yankee Notion." Before the revolution there was no uniformity in French weights and measures. On May 8, 1790, the constituent assembly charged the Academy of Sciences with the organization of a better system. The committee named for the purpose by the Academy included the names of Borda, Berthollet, Delambre, Prony, Lagrange, Laplace, and Mechain. Delambre and Mechain were charged with the measurement of an arc of the meridian between Dunkirk and Barcelona, and from their calculations the "metre," which is equal to a ten millionth part of the distance between the poles and equator (3,2808 English feet), was made the unit of length and the base of the system by law, April 7, 1795. The system was completed in 1799 and made by law the only legal one, November 2, 1801. A decree on February 12, accommodated the old measures to the new system, but on July 4, 1837, it was decreed that after January 1, 1840, the metric and decimal system in its primitive symplicity should be used in all business transactions. The example of France has been followed in the greater part of Europe, and will probably in time be adopted in the British Empire.

MRS. ALLEN RANSOM, Chicago, Ill.

"THREE DAYS OF GRACE." (Vol. V, p. 16) In the reign of Henry II, the first day mentioned in each term was called Essoign-day, because the court then took the essoigns, or excuses of those who did not appear according to the summons of the writs; but as by a custom, traced by blackstone to the Germans, of the age of Tacitus (Com., iii, 218), three days of grace were allowed to every defendant within which to appear; the court did not sit for the dispatch of business until the fourth day after that time. On the other hand, they continued to sit until the fourth day after the last return. Thus, for example, Hilary Term was not considered to begin till the 23d of January, nor to end till the 12th of February.

MRS. ALLEN RANSOM, Chicago, Ill.

CHILDE THE HUNTER. (Vol. VI, p. 252.) "Childe the Hunter," also called Childe of Plymstock, whose christian name is not known, was the last representative of one of the oldest families of Plymstock. He is supposed to have lived during the reign of Edward III (1327-1377), but very little is known beyond the fact that he was a gentleman, and possessed of vast estates. Being childless, and no heirs to inherit his wealth, he is said to have devised his lands to that church, wherever it might be, in which his body should find its last resting-place. One day while out hunting in the forests of Dartmoor, he strayed from his party and was unable to find his way back to the place where they had separated. While wandering about the forest trying to find a path, the snow began to fall so as to make it impossible to recognize the usual landmarks. He killed his horse, took out the entrails, and crawled into the warm carcass to wait for help

The legend relates that, perceiving his last to be near, and wishing to confirm the terms of his will, he took some of his horse's blood, and with it wrote the following :

" He who finds, and brings me to the tomb,
The land of Plymstock shall be his doom."

That night he was frozen to death. The fathers of Tavistock Abbey hearing of his death, and knowing the import of his will, hastened to obtain possession of his body, that they might inter it in their own church and become his heirs. The inhabitants of Plymstock thinking they were entitled to his lands (the lands being a part of the parish of Plymstock) than the fathers of Tavistock, assembled in a body at a certain bridge that spanned the Tay, over which they knew the friars would bring the body from the forest of Tavistock. Their intention was to take the corpse even if it had to be by force. The friars perceiving the purpose of the Tavistock people, cast a slight bridge over the river at another place, crossed over with the body of Childe, and intered it in their Abbey. The monks became the owners of the lands and we learn that in memory of this pious strategy, the extempore bridge was afterwards replaced by a permanent structure which bears the name of *Guile*-bridge (Guils-bridge), but now known as the Abbey-bridge.

MRS. ALLEN RANSOM, Chicago, Ill.

Remarkable Coincidences.

(Vol. V, p. 212.)

Shakespeare and Cervantes. It is a singular coincidence that these two great imaginative writers should have died the same day, April 23, 1616. Shakespeare died at Stratford-on-Avon, at the age of 52; and Cervantes at Madrid, at the age of 69.

Rienzi and the number 7. October 7, Rienzi's foes yielded to his power; 7 months Rienzi reigned as tribune; 7 years he was absent in exile; 7 weeks of return saw him without an enemy (October 7); 7 was the number of crowns the Roman convents and Roman council awarded him.

Stuarts' fatal number 88. James III was killed in flight near Bannockburn, 1488. Mary Stuart was beheaded in 1588 (new style).

James II of England was dethroned 1688. Charles Edward died 1788. James Stuart, the "Old Pretender," was born 1688, the very year that his father abdicated.

James Stuart, the famous architect, died 1788.

Some affirm that Robert II, the first Stuart king died 1388, the year of the battle of Otterburn; but the death of this king is more usually fixed in the spring of 1390.

Number 2 unlucky. In the English dynasties 2 has been an unlucky number, thus: Ethelred II was forced to abdicate. Harold II was slain at Hastings. William II was shot in the New Forest. Henry II had to fight for his crown, which was usurped by Stephen. Edward II was murdered at Berkley Castle. Richard II was deposed. Charles II was driven into exile. James II was obliged to abdicate. George II was worsted at Fontenoy, and Lawfeld was disgraced by General Braddock and Admiral Bying, and was troubled by Charles Edward the "Young Pretender."

Kings of England. Since the conquest not more than three successive sovereigns have reigned without a crisis:

William I, William II, Henry I. Stephen usurper.

Henry II, Richard I, John. The Pope gives the crown to the dauphin.

Henry III, Edward I, Edward II. Edward II murdered.

Edward III, Richard II. Richard II deposed.

Henry IV, Henry V, Henry VI. Lancaster changed to York.
Edward IV, Edward V, Richard III. Dynasty changed.
Henry VII, Henry VIII, Edward VI. Lady Jane Grey.
Mary, Elizabeth. Dynasty changed.
James I, Charles I. Charles I beheaded.
Charles II, James II. James II dethroned.
William III, Anne. Dynasty changed.
George I, George II, George III. Regency.
George IV, William VI, Victoria. Indirect succession.

There seems to be a kind of ruling number in the English sovereigns. Besides the coincidences mentioned above connected with the number, there may be added the following :

1. That of the four kings who married French princesses, three of them suffered violent deaths, viz.: Edward II, Richard II, and Charles I.

2. The three longest reigns have been three threes, viz.: Henry III, Edward III, and George III.

3. Three is no instance, as in France, of three brothers succeeding each other.

Kings of France. The succession of three brothers has been regularly fatal in French monarchism.

The capetain dynasty terminated with three brothers, sons of Philppe *le Bel* (viz., Louis X, Philippe V, and Charles IV).

The Valois dynasty came to an end by the succession of the three brothers, son of Henri II (viz., Francis II, Charles IX, and Henry III.)

The next or Bourbon dynasty terminated in the same manner (Louis XVI, Louis XVIII, and Charles X).

After Charles IV (the third brother of the capetain dynasty), came Philippe de Valois, a collateral descendant; after Henri III (the third brother of the Valois dynasty), came Henry de Bourbon, a collateral descendant ; and after Charles X (the third brother of the Bourbon dynasty), came Louis Philippe, a collateral descendant. With the third the monarchy ended.

Louis XIV. It is rather remarkable that the number 14 is obtained by adding together the figures of his age at death, the figures which make the date of his coronation, and the figures of the date of his death. For example :

His age 77, which figures added together, . . . = 14
Crowned 1643, " " " " . . . = 14
Died, 1715, " " " " . . . . = 14
Louis XVIII, born 1755, added together, . . . = 18
Louis IX, born 1215, added together, ... = 9

Louis Napoleon. 1870 was the year of his downfall and by adding the numerical values of the birth-date either of Napoleon or Eugénie to the date of the marriage, we get their fatal year of 1870. Thus, Napoleon was born in 1808, Eugénie in 1826, and they were married in 1853.

1853 (year of marriage) +1+8+0+8 (birth of Napoleon) = 1870
1853 (year of marriage) +1+8+2+6 (birth of Eugénie) = 1870

MRS. ALLEN RANSOM, Chicago, Ill.

THE CITY THAT PERISHED THROUGH SILENCE. (Vol. V, p. 96.) In the famous poem entitle *Pervigilium Veneris*, " The Vigil of Venus," which is supposed to have been written in the decadence of Roman literature, these lines occur :

Sic amyclas, dum silebant,
Perdidit silentium.

A recent translation in *Macmillan's Magazine* anglicized the lines thus :

" Even as of yore Amyclæ's town
Was lost for want of speech."

Amyclæ was an ancient town of Laconia, said to have been founded by the Lacedemonian king Amyclas. Long after the conquest of the Peloponesus by the Dorians it maintained its independence as an Achæan town; but about 743 B. C. it was conquered by the Spartan king Zaleucus. The legend runs that the inhabitants had often been alarmed by false rumors of projected Spartan invasion until at last, weary of living in a state of terror, it was made a public offence to report the approach of an enemy. So when the Spartans at last came no one dared to sound a warning and the city fell without a struggle. Virgil, in the *Æneid*, book x, line 564, says :

Qui fuit Ausonidam et tacitis regnavit Amyclis.

But there has been a dispute whether Virgil alludes to the Laconian city, or to another Amyclæ, situated on the coast of Campania, in

Italy, whi h was said to have been founded by a band of emigrants from the earlier city.

The inhabitants, according to Servius, were Pythagoreans, forbidden to speak for five years, or to offer violence to serpents, and as the place swarmed with the latter reptiles they were eventually forced to desert it. MRS. ALLEN RANSOM, Chicago, Ill.

BONFIRE. (Vol. V, p. 2.) The word *bonfire* is from the Scandinavian *boun-fire*, a beacon fire. The *Athenæun*, October 6, 1867, gives several quotations from the materials prepared for the Philological Society's English Dictionary, to show that the word means a fire made of *bones*; one runs thus:

"In the worship of St. John, the people * * * * made three manner of fires: one was of clean bones and no wood, and that is called a bonefire; another of clean wood and no bones, and that was called a woodfire, * * * * and the the third is made of wood and bones and is called 'St. John's fire.'"—*Quatour Sermones*, 1499.

Another quotation is from Leland's "Collectanea," 1550:

"I have heard of a custom that is practised in some parts of Lincolnshire, where on some peculiar nights, they make great fires in the public streets * * * * with bones * * * * in memory of burning their dead."

This was on May 22d, or Ascension Day. *Bone* is the more ancient way of spelling the first syllable of the word.

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CIRCUMCISION. (Vol. V, p. 212.) Circumcision was instituted 1897 B. C., and was the seal of the covenant made by God with Abraham. It was practised by the ancient Egyptians, and is still by the Copts and some oriental nations. The festival of circumcision (of Christ), originally the octave of Christmas, is mentioned ahout 487. It was introduced from the Roman missal into the first English prayer-book, in 1549. MRS. ALLEN RANSOM, Chicago, Ill.

"EVIL COMMUNICATIONS CORRUPT GOOD MANNERS." (I Corinthians XV, 33.) (Vol. V, p. 180.) This quotation is from Meander, and may be found in Dübner's edition of his "Fragments," appended to Aristophanes, in Didot's *Bibliotheca Græca*, p. 102, line 101.

Milton, in his *Areopagitica*, writes that Paul thought it no defilement to insert into the holy scriptures lines of three Greek poets.

Milton's preface to Samson Agonistes.—" The apostle Paul himself thought it not unworthy to insert a verse of Euripides into the text of the holy scriptures."

Hale, in notes on on the *Areopagitica*, says :

" That there should be any confusion is intelligible enough if it is remembered how Menander was in fact the dramatic offspring of Euripides and closely resembled him in style. The words were probably from Menander's *Thais*, now lost. It is strange that so learned and exact a man as Milton should have made any error of allusion, but in a reasonably careful examination of all the plays of Euripides, now extant, I could not find anything akin to this sentiment. I was moved to make the examination as Milton and various writers have referred to Euripides, yet have given no citation, where in every other instance the similiar passage of the Greek poet has been cited."

Conybears, Vol. II, p. 63, says the passage is from Menander's *Thais ;* likewise Lange's commentary on Corinthians (xv, 33), p. 331. Ramage's " Beautiful Thoughts from the Greek," 321, gives it under Menander, citing the verse in Corinthians. Clarke's Commentaries, Vol. VI, says the passage is taken from Menander, but the sentiment is in Æschylus, 7 ; *Thebans*, 605.

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JESUITS, ORIGIN OF NAME. (Vol. VI, p. 396.) When the little band of the first followers of Don Ignatius de Loyola, the founder of the " Great Order," were deliberating as to what answer they should return to those who were continually questioning them as to their calling and their institute, Ignatius (says Orlandinus), afraid that, in initian of the Dominicans, the Benedictines, the Franciscans, and many other religious societies, thus attacked, his devoted companions would adopt their founder's name as their designation, begged them to leave the decision with him. They complied, unaware, perhaps of the humility which dictated the request ; and Ignatius, ever full of military ideas, said : " As our general is no other than Jesus Christ : as His cross is our standard ; His law, even in its counsels, our rule ; His name our chief consolation and our only hope, — let us tell men the simple truth that we are the little battalion ol Jesus Christ."

Such is the origin of the title " Society of Jesus," which has been vulgarized into the Shorter and more *portable* name of " Jesuits."

Few men are aware that a proportion of the illustrious characters of

the last three hundred years have been the pupils of the Jesuits.

Buffon, Bossuet, Condé, and Massillan represent distinct classes of great men, and stand almost at the head of those classes. They were pupils of the Jesuits. Voltaire was a pupils of the Jesuits. His irreligon he certainly did *not* get among them, and his talents came from God ; but the most remarkabe feature of his literary character bears the impress of the Jesuit education, which the celebrated man enjoyed and abused, and turned at once the Jesuits and against his Maker.

MRS. ALLEN RANSOM, 4203 Oakenwald Ave., Chicago, Ill.

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THE ILIAD IN A NUTSHELL. (Vol. XI, p. 152.) ("The White Cat.")

The *Iliad* in a nutshell was quite outdone by the web given to a prince by the White Cat. It was wrapped in a millet seed, and was 400 yards long. What was still more wonderful was that there were painted on it all sorts of birds, beasts, and fishes ; fruits, trees, and plants ; rocks and sea shells ; the sun, moon, stars, and planets ; the likenesses of the kings and princes of the world, with their wives, mistresses and children, all dressed in their proper costumes. The prince took out of a box, covered with rubies, a walnut, which he cracked, and saw inside it a small hazel nut, which he cracked also, and found inside a kernel of wax. He peeled tho kernel, aud discovered a corn of wheat, and in the wheat-corn was a grain of millet, which contained a web 400 yards in length.—Comtesse D'Annoy, 1682.

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THE ARJUNA SOCIETY. *Sunday, June* 4, 1893. The Society met at four o'clock P. M. The subject for discussion was Prophecy. What is *Prophecy* in the *Biblical* sense of the word ? What is a *Prediction* in the religious sense of the word ? What is a *Prognostication* in the almanacical sense of the word ? What is a *Prognosis* in the medical sense of the word ? How do thse words compare with each other ? What is *Astrology ?*

These question were discussed from each objective point, and examples of their use cited. Webster's definitions are quite etymological and he makes them synonymous by interchanging them. The discussion developed much material for thought as tc the word *prophecy.*

The poem, "The Answer of the Egyptian Mummy," by "MUMMIS," was read by Miss S. E. Whittemore. (Vol. XI, pp. 129, 152-153.)

"*I swear by myself because there is none higher.*"

"*There is no poem in a stur apart from a soul.*"

QUESTIONS.

1. From whom comes the quotation, "There is nought so much the spirit cheers as rum and true religion"? C. B. S.

2. What confederacy in the early centuries was known by the name of the "New Prophecy;" and why? CLOVIS.

3. Who wrote a book endeavoring to prove that the Christian's heaven was within the solar orb, taking for his basis the last clause of Psalm XIX, 4: "In them hath he set a tabernacle for the sun? Is the book obtainable? WANT IT.

4. What is meant by the word *Ogdoad* as applied to the figure 8? ALEXANDER.

5. What were the festivals known to the early Christian as "Love Feasts," and are such in vogue at present by any sects? O.

6. Where is the original *Massabesic* in New England, and how came it applied to the lake in the city limits of Manchester, and when? RESIDENT.

7. Where did the "Ancient and Honorables" of Boston get their name, and when was the association organized? LLEWELLYN.

8. How many of the United States, and what ones, now practice having an "Election Sermon" preached before their legislatures annually or biennially? T. H. E.

9. Why is the Chinese language composed almost wholly of monosyllables? H. H.

10. What is the botanical flower called "Solomon's Seal," and has its history or name any connection witth symbolical double triangle known as *Solomon's Seal?* PHILO.

11. Dr. Arnott once published a paper on *Flora Virgiliana*. What was the "Flower of Virgil"? X.

12. What is the difference, in Masonic Lodges, between the rites of "Strict Observance" and "Lax Observance"? MASON.

13. Arnobius asks this question: "If a Sibyl, when she was uttering her prophecies and oracular responses, and was filled with Apollo's power, had been cut down and slain by impious robbers, would Apollo have been slain in her?" E. D.

14. Has any modern divine ever formulated and published *Apotheosis* of the modern idea of heaven? J. J.

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ASTRONOMY AND ASTRO-PHYSICS. Formerly, "Sidereal Messenger." New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $4.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena"; Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to the popular scientific serial.

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NOTES AND QUERIES

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"Rich is that universal self whom 'Thou worshipest as the Soul."—*Vedas.*

Vol. XI. AUGUST, 1893. No. 8.

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Books, Pamphlets, Exchanges, Etc.

THE MONIST. This quarterly magazine, edited by Dr. Paul Carus, and published at the "Monon Building," 324 Dearborn St., Chicago. Vol. III, No. 4, July, 1893, contains the following solid articles : Naturalization of Education and the Universities, by H. von Holst. Meaning and Metaphor, by Lady Victoria Welby. Reply to the Necessitarians ; Rejoinder to Dr. Carus, by Charles S. Peirce. The Founder of Tychism, his Methods, Philosophy, and Criticism ; in reply to Mr. Charles S. Peirce, by Dr. Paul Carus, editor. The Foundations of Theism, by Prof. E. D. Cope. Literary Correspondence, Germany, by Christian Ufer. Book Reviews, Periodicals, etc.

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THE MOSLEM WORLD. This is the new monthly (weekly after October 1, 1893), devoted to the interests of the American Islamic Propaganda, and a faithful reflection of the Islamic Religion. First number, May 12, 1893, (Shuwal 24, 1301). Edited by Mohammed Alexander Russell Webb, who will elucidate the tenets of Mohammedanism, the discussion of Islamic laws and customs, and the spread of the Islamic religion in the United States. Large quarterly, at 25 cents; October 1, then $2.50 a year weekly. Published at 458 W. 20th St., New York City. The Salutatory, "In the name of the Most-Merciful God," of nearly two columns, states in plain language the objects of the new organ of the Mohammedan faith. Moslem World Pub. Co.

SEPHER YETZIRAH, the Book of Formation and the Thirty-Two Paths of Wisdom, translated by William Wynn Westcott, M. B., Sup. Magus of the Societas Rosicruciana in Anglia. Second edition. 1893. 12mo. cloth, pp. 44. Theosophical Publishing Society, 7 Duke St., Adelphi, London, W. C. Received from Dr. W. Wynn Westcott.

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NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*Thou and I, the one thing; before me, thou; that after thee, I.*"
—SIMON MAGUS.

VOL. XI. AUGUST. 1893. No. 8.

The Tarot.

BY S. L. MACGREGOR MATHERS.

(*Continued from page* 160.)

I will now describe carefully the symbolism of each of the hieroglyphical keys.

1. The Juggler or Magician. Before a table covered with the appliances of his arts, stands the figure of a juggler, one hand upraised holding a wand (in some packs, a cup), the other pointing downwards. He wears a cap of maintenance like that of the kings, whose wide brim forms a sort of aureole round his head. His body and arms form the shape of the Hebrew letter Aleph, to which this card corresponds. He symbolizes *Will.*

2. The High Priestess, or Female Pope. A woman crowned with a high mitre or tiara (her head encircled by a veil), a stole (or a solar cross) upon her breast, and the Book of Science open in her hand. She represents *Science, Wisdom*, or *Knowledge.*

3. The Empress. A winged and crowned woman seated upon a throne, having in one hand a scepter bearing a globe surmounted by a cross, while she rests the other upon a shield with an eagle emblazoned therein, on whose breast is the cross. She is the symbol of *Action*, the result of the unio of Science and Will.

4. The Emperor. He is crowned (and leaning against a throne, his legs form a cross, and beside him, beneath his left hand is a shield blazoned with an eagle). In his right hand he bears a scepter simi

liar to that of the Empress. His body and arms form a triangle, which his head is the apex, so that the whole figure represents a triangle above a cross. He represents *Realization.*

5. The Hierophant, or Pope. He is crowned with the papal tiara, and seated between the two pillars of Hermes and of Solomon ; with the right hand he makes the sign or esoterism, and with his left he leans upon a staff surmounted by a triple cross. (Before him kneel two ministers.) He is the symbol of *Mercy* and *Beneficence.*

6. The Lovers. This is usually described as representing Man between Vice and Virtue, while a winged genius threatens Vice with his dart. But I am rather inclined to the opinion that it representes the Qablistical Microprosopus between Binah and Malkuth, while the figure above shows the influence descending from Kether. It is usually considered to mean *Proof* or *Trial ;* but I am inclined to suggest *Wise Disposition* as its signification.

7. The Chariot. This is the most complicated and important symbol, which has been restored by Eliphas Lévi. It represents a Conqueror crowned and bearing a scepter, riding in a cubical chariot, surmounted by four columns and a canopy, and drawn by two horses, one of which looks straight forward, while the other turns his head towards him. (Two wheels are shown in the complete single-headed figure.) It represents *Triumph* and *Victory* of Justice and Judgment.

8. Justice. A woman crowned and seated on a throne (between two columns) holding in her right hand an upright sword, and in her left the scales. She symbolizes *Equilibrium* and *Justice.*

9. The Hermit. An old and bearded man wrapped in a mantle, and with his head covered with a cowl, bearing in the right hand the lantern of occult science, while in his left he holds his magic wand half hidden beneath his cloak. He represents *Prudence.*

10. The Wheel of Fortune. A wheel of *seven* spokes (the two halves of the double-headed cards make it *eight* spokes, which is incorrect) revolving (between two uprights). On the ascending side is an animal ascending, and on the descending side is a sort of monkey descending . both forms are bound to the wheel. Above it is the form of an angel (or a sphinx in some) holding a sword in one hand and a crown in the other. This very complicated figure is very much disfigured, and has been well restored by Eliphas Lévi. It symbolizes *Fortune,* good or bad.

11. Strength or Fortitude. A woman crowned with crown and cap of maintenance, who calmly, and without effort, closes the jaws of a furious lion. She represents *Strength.*

12. The hanged Man. This extraordinary symbol is almost unintelligible in the double-headed cards. Properly, it represents a man

hung head downwards from a sort of gibbet by one foot (his hands are bound behind his back in such a manner that his body forms a triangle with the point downwards), and his legs a cross above it. (Two sacks or weights are attached to his armpits.) He symbolizes *Sacrifices.*

13. Death. A skeleton armed with a scythe (wherewith he mows down heads in a meadow like grass). He signifies *Transformation* or *Change.*

14. Temperance. An angel with the sign of the Sun on her brow pouring liquid from one vessel into another. She represents *Combination* or *Concentration.*

15. The Devil. A horned and winged demon with eagle's claws (standing on an altar to which two smaller devils are bound by a collar and a cord). In his left hand bears a flame-headed scepter. In He is the image of *Fate* or *Fatality*, good or evil.

16. The Lightning-Struck Tower. A Tower whose upper part is like a crown, struck by a lightning flash. (Two men fall headlong from it, one of them being in such an attitude as to form the Hebrew letter *Ayin.*) Sparks and *debris* are falling. It illustrates *Disruption* and *Floods.*

17. The Star. An angelic female figure pours water upon the earth from two vases. In the heavens above her shines the Blazing Star of the Magi (surrounded by seven others); trees and plants grow beneath her magic influence (and on one the butterfly of Psyche alights). She is the Star of *Hope.*

18. The Moon. The Moon shining in the heavens, drops of dew falling, a wolf and dog howling at the Moon, and haltered at the foot of two towers, a path which loses itself in the horizon (and is sprinkled with drops of blood, a crayfish, emblematic of the sign cancer, ruled over by the Moon, crawls through water, in the foreground, towards the land). It symbolizes *Twilight, Deception* and *Error.*

18. The Sun. The Sun sending down his rays upon two children who suggest the Sign of the Zodiac, Gemini. (Behind them is a low wall.) It signifies *Earthly Happiness.*

20. The Last Judgment. An Angel in the heavens blows a trumpet, to which a standard with a cross therein is attached. The dead rise from their tombs. It signifies *Renewal* and *Result.*

21. The Universe. Within a flowery wreath is a female figure with a slight scarf over her. She represent Nature and the Divine Presence therein. In each hand she should bear a wand. At the four angles of the cards are the four cherubic animals of the Apocalypse (IV, 7). Above, the Eagle and the Man; below, the Lion and the Bull. It represents *Completion* and *Reward.*

0. The Foolish Man. A Man with a fool's cap, dressed like a jester, with a stick, and bundle over his shoulder. Before him is the butterfly of pleasure luring him on (while in some packs a tiger; in others a dog, attacks him from behind). It signifies *Folly*, *Expiation*.

Thus the whole series of the 22 trumps will give a connected sentence which is capable of being read as follows :

The Human *Will*, enlightened by *Science*, and manifested by *Action*, should find its *Realization* in deeds of *Mercy* and *Beneficence* ; The *Wise Disposition* of this will give him *Victory*, through *Equilibrium* and *Prudence*, over the fluctuations of *Fortune*. *Fortitude* santified by *Sacrifice* of Self, will triumph over *Death* itself, and thus a wise *Combination* will enable him to defy *Fate*. In each *Misfortune* he will see the Star of *Hope* shine through the *Twilight* of *Deception* ; and ultimate *Happiness* will be the *Result*. - *Folly* on the other hand will bring about an evil *Reward*.

THE NEW PROPHECY. (Vol. XI, p. 178.) A search for the place to which was applied the name of "The New Prophecy" has thus far proved futile. We have been able to find only one reference to to such an appellation, and that is to Serapion, bishop of Antioch. He has the following :

"That ye may see also that the proceeding of this lying confederacy, to which is given the name of *New Prophecy*, is abominated among the whole brotherhood throughout the world, I have sent you letters of the most blessed Claudius Apollinarius, who was made bishop of Hierapolis in Asia."

Who can add any information to this extract for the benefit of our correspondent "CLOVIS"?

"ANCIENT AND HONOURABLE." (Vol. XI, p. 178.) From where the *Ancients and Honorables*, of Boston, take their name we are certain, but "LLEWELLYN" will find the words in the Old Testament (Isaiah IX, 15), where it reads :

"The ancient and honourable, he *is* the head ; and the prophet that teacheth lies, he *is* the tail."

The verse may serve for a starting point to trace out the early history of the noted Boston Association.

FLORA VIRGILIANA. (Vol. XI, p. 178.) The flower alluded to by Arnott, says Dr. Oliver, was the mistletoe, the same was held by the ancient Druids in great love. It served a purpose similar to the acacia of the Masons, the lotus of the Buddhists, etc.

THE NAME "HOMER." Ephorus (Plutarch v. H) says he was called Homer (*'Omoros*) when he became blind, the Ionians so styling blind men because they were *followers* of a guide (*'Omereuon*).

Aristotle's (Plutarch v. H.) account is, that the Lydians being pressed by the Æolians, and resolving to abandon Smyrna, made a proclamation, that whoever wished to follow them should go out of the city, and that thereupon Melesigenes said he would *follow* or *accompany* (*'Omerein*) them; upon which he acquired the name of *Homer*.

Paterculus says that he who thinks that Homer was born blind must be blind himself in all his senses. He made this remark on the observation that his name was derived from *o me oron*, "one not seeing."

Wolfe and Heyne favor the theory that the name comes from *'omou eirein*, "to speak together"; or from *'omerein*, "to assemble together."

The name Homer was said to have been derived from *'o meros* (the thigh) because he had some mark or deformity one the thigh. The late Dr Edward V. Kenealy, of London, in his naronic works on the Messiahs, ardently supports this derivation.

Proclus, in his "Life of Homer," gives the account that the poet was delivered up by the people of Smyrna to Chios as a *pledge* or *hostage* (*'Omeros*) on the conclusion of a truce. F. A. White, in his "Life of Homer (p. 54), supports this theory, and furthermore says he believes he was always called Homer, from *Ho'meros* (and never Melesigenes); that the Cymæans pronounced it *Home'ros* in their ignorance, and that Homer called himself *Home'ros*, "Blind Man' ever afterwards.

Godfrey Higgins, in his "Anacalypsis" (Vol. I, p. 516), says that he believes with Bentley that probably the *Iliad* was written by a Solomon, though not the Solomon of Jerusalem, and that Homer or *On-eer* was a Solomon, and the epithet given to the poem means the poems of *On-heri* the Saviour *Om*. Near Ajmere, in India, is a place called Ommergher, that is the walled city of *Ummer*, or *Omer*.

A. Herbert, in "Nimrod" (Vol. II, p. 514), says the name is indicative of early or beginning of time, whether it be *the opening of a mundane cycle*, the spr ng of a year, or the morning of a day.

Philosophy from the "Red Book."

"NATURE'S UNVEILING," BY J. M. WADE.

(*Continued from page 167.*)

"Righteous Indignation" is but an evidence of human weakness. The wise man is never indignant, is never surprised.

We should avoid putting ourselves in a position to have to doubt any one.

Perfection is tolerant in all things, and denies the rights of no one.

Ignorance will admit the superiority of none, and offers itself as an example of perfection.

When you have trouble with a fellow-being, put yourself in the witness box, with reason in the judge's chair.

Foolishness is a lack of judgment.

Selfishness will not expend a postal card to acknowledge the gift of a dollar from Generosity; thus does selfishness close the door,

He who accepts spiritual things through the intellect falls into a snare from which he must disentangle himself.

The higher spirit of man is God; but few men have made this discovery.

Divine truth is as impregnable as the sun.

Wisdom and understanding are of God, and cannot be against him: only the ignorant revile.

The borrower sells his independence and becomes the servant of the lender.

Listen to the words of wisdom; it is given without price to the wise; love not money.

Wisdom can only come from God, all is vanity that comes from mortal man.

As we allow the spirit to manifest within us, so do we become wise.

The drunkard is no more intemperate than the glutton or the prohibitionist.

The most profitable investment, even of money, is in divine truth, when the investor can understand the value of the purchase.

A man's divine strength is tested when the day of adversity comes.

It is the weighing in the balance. If he falls, he is found wanting.

The lies of a liar are as truths to a liar.

Wealth makes many friends (?), but digs a gulf over which the worthy poor cannot pass.

In no way can God reach man, except through the spirit within man.

Outside the spirit, man carves his own destiny; and must not complain if he makes bad work of it; or even spoils the material.

He in whom divine truth has manifested requires not to be merciful or charitable.

We can only experience shame when we are guilty of something that will begin shame.

Selfishness is unpardonable. It cannot be reached even by charity.

Make no speed in getting rich, lest poverty trip thy footsteps.

Selfishness destroys friendship as with a blight.

To read is to reach out for the creations of other minds. To write is to create.

He who seeks a friend to gratify selfish desires lives in darkness.

To be merciful shows evidence of possible goodness. The truly good man *loves*, hence does not descend to the condition of having to be merciful or charitable.

Divine love does not pity, does not forgive, does not punish, but goes out in universal love that acts on saint and sinner alike.

Man can tell *about* divine things, but God only through his chosen instruments can teach "*the word*."

Divine wisdom can only emanate in words through a human condition of divine love.

"The laborer is worthy of his hire," but teaching the word of God is love, and not labor.

The godly eat to live only, and dress for comfort only. Ornament in human clothing is a moral deception.

Happy will be the man in whose heart the germ of love and charity has manifested. He has then entered "the path."

To amuse the animal man is to rob the soul of its possibilities.

The human passions uncontrolled are the hot-bed of our miseries, and lead us to despair.

The pain that the hypocrite takes to hide what he is, if properly applied, would make him in fact what he would seem to be.

It is not that I *must*, or that I *will* be good, but that I am good because I have the knowledge of goodness.

It is natural for me not to believe what I do not understand. I believe nothing.

The " love of money " is indeed the root of evil. It poisons the soul, and drives out virtue. honesty, and even affection.

The avarious man finds misery in every attempt he makes to seek happiness.

He that is given virtue is more blest than he that is given millions of dollars.

To love is life ; to hate is death.

Youth loves to dally with folly, counting time wasted that is spent with wisdom.

An occultist can only write from his own experience ; all else is speculation, even with him.

Desire is a cruel task-master. It gets us into disagreeable scrapes, destroys our hopes, and takes our life.

Deception is the rule between the sexes ; frankness is an unknown jewel.

If we build ourselves up by pulling those about us down, we make an insecure foundation.

If we would build ourselves up firmly, we must lift up those about us ; in this way our own standing is made secure.

Every man develops his own god and his own devil, hence the importance of one's giving his entire attention to this matter.

In material things one must " read " to " keep up."

Any man that seeks his living otherwise than by " the sweat of his brow," does not obey the laws of nature.

A bigot is one who is robbed of his wealth, and persecutes the one who points out the thief.

Selfish, material people scae closely the age of woman, while spiritual life knows no age.

Every material being is but vanity, and does sorely vex the spirit.

"Land of Nod."

(SILAS BEACH'S HOME — GENESIS IV, 16)

N O D
NUMBER NAME OPENED OPENS DAY.

One seeking for the origin of letters and figures has unearthed a cipher which purports to reveal the secrets of all letters and figures, alphabets and hieroglyphics. The old tradition handed down and put on record by a descendant from Nebajoth (Gen. xxv, 13), the eldest son of Ishmael, is that there were two alphabets given by God to man. The first alphabet he gave to Adam, the second to Ishmael. The record is that God spake before man was created (Gen. 1, 3), and that all the *words*, or letters and figures in forms, we call words came from God (John 1, 1-2).

The descendants of this Nebajoth settled in central Asia and kept up a distinct nationality similar to that of the Jews. They had a secret class of their people who were taught in the old traditions, but kept their knowledge strictly to themselves like all the priests of the old generations. They were "a royal priesthood," who for eleven months every year denied themselves all the comforts and luxuries of life, and lived by themselves in a place set apart in strict seclusion, where they occupied their time in building up knowledge of the spirit world. All that had been handed down to them, and all discovered, was taught only to their pupils, and it was contrary to the rules of the order to develope any secret outside "the royal priesthood." The remaining month of the year was given up entirely to the world, its festivities and enjoyments, with their families. These Nabatheans, as they were known and called in history, survived as a distinct race until some centuries after Christ appeared.

This descendant of Ishmael wrote out all the knowledge he had that had been kept alive in this old family of Ishmael, and that writing, thus perhaps secretly written, has survived the dust of ages and has come to light in these latter days. In this writing are collected together all the then known alphabets of the world, and the hieroglyphic forms and more elaborate pictorial representations of spiritual things as drawn or painted upon the walls of the temples of the gods then in existence. The spirit was made to appear in three forms: The lowest, the hieroglyphic, which was the entering light; this was the first form to be learned, the ring form. The second form was the letter combined in words or hieroglyphics; this was a higher form, one form of which was the teaching of how to open the ring of letters combined in a word and bring out the spirit hidden in the word.

The third form of teaching was the higher stage of letters and words combined in sentences, in pictures representing ideas,or several ideas in connection. Thus they made the word represent the Trinity. The one, the letter in which they all joined in the written or spoken word; the two the letters joined in rings called words, and thus we have the two, in one, in one word; the three, the letters, the words connected together in sentences, expressive of ideas, or in pictures; the three in one idea, or sentence, or in pictures.

In pursuing this entering wedge to the old, there emerged from the darkness a *cipher* which is the key to them all, and this cipher also claims to have come originally from God. This cipher-key is back of the letter, even. It starts with a perfected form, not a letter, but it is a spirit-born "Word" called in spirit "Number-Name," or as we call it, it is our letter *N*, and back of that N is its spiritual name, "Number-Name." This double word "Number-Name," therefore, hides in spirit under the guise of the form *N* not only the letter, but the name of the letter, "Number-Name," the two in one, and also the idea of the sentence in the double idea of Number and Name. So here we find the Trinity again hidden in the one, the N; in the two, its key "Number-Name"; in the three, the births from the spirit in new words born from the hidings of the letters in differing forms and combinations called languages; the higher the languages, the sum of all the pictures; next the word. The hieroglyphics of each language in different forms in which the same spirit is hidden under a different appearing form which makes it a hieroglyphic to the untaught, a hieroglyphic word-form; and lastly the letter, the foundation of each and all, starting from one and the same source—God.

There are in all the languages combined, when opened by the key, just twenty-six keys which will open every alphabet on earth in its spirit form. That is, it will open in every word in every language, that spirit idea which God has caused to be hidden in the word by "working in us to will and to do of *his* good pleasure" (Phil. II, 13). For it will be found that the keys will open the secret fully that man coins a word to express an idea that he understands; and that God unconsciously works in him so that he puts the word into such letter forms that when read by the aid of the spirit keys it will express the spirit hidden in that form that the word represents, in some form of the "moving spirit" (Gen. I, 2); how God intends the word coined to express the way, the spirit moves in that word. And thus frequently it will be found that the "moving spirit" in many cases discloses a secret of which the word as man-coined and understood, it gave no indication. The secret that the keys disclose is this: We will disclose in any language spoken on earth, past, present, or future, all spiritual knowledge hidden in the word. Knowledge of *how* God works; by *what means* he works, and what he accomplishes

by his work. The one, two, and three, again, summed up in the final result. It does not pretend to give earthly knowledge beyond this, namely, that as God works in forms he creates ; he will cause that in every language used on earth that the names given to any part of "the house, this Temple of our body," shall declare by the aid of the spirit cipher-keys a way in which God works in spirit by the aid of the organ or element upon which he acts to accomplish that which he intended his spirit to accomplish by "moving upon its face" (Gen. I, 2).

In addition to these twenty-six keys there is a higher form, a double, a two-in-one, and one of the two a three-in-one, the whole figure making a threefold Trinity in letters, hieroglyphics, and pictorial representations such as the record declares, contains "the sum of all wisdom." There in not time or space to describe this pictorial figure which combines in itself (when deciphered by the keys) all alphabets, all figures, all languages, either spoken or written ; for as all languages as a whole combine all that all men know, or think they know, they certainly combine "the sum of all wisdom." This hierogliphic character is the last and highest stage of the knowledge of the "royal priesthood." It is the endeavor of each pupil to reach that "sum of all knowledge," and the priests declare that whoever attains to that height will be filled with "all wisdom."

"Here is wisdom," *learn to count* (Rev. XIII, 18). The keys will teach you how to count. The keys will teach you how the ears hear (Rev. II, 11). The keys will teach you how the sound of the outer world becomes flesh within, a sense by the moving of God's spirit upon the air, the ear, and its organs, etc. (John I, 14). They will teach you that long before the circulation of the blood was discovered, that long before the life-giving tree of life, in the flesh, the nervous system of root, stalk, and branches within these "walking trees of life" (Mark VIII, 24) were known, that every language that gave names to these organs of the flesh has in their spiritual light, lighted by the spirit keys, a declaration of the purpose for which God made them as conduits for his spirit to move upon, to accomplish his purpose.

Who hid that secret in the word before man had any knowledge in reference thereto ? Who hid the secret that the *air* announces the sound which enters into it in the spoken word of the spirit by

A I R

announcing in rings; for, now it is a well-known fact, that the spirit of sound moves upon the air in exact rhythm with the vowel sound of the word, and that each vowel sound has a distinct and equal number of rhythms for each vowel sound. Who made the entrance for these ring waves to enter into, and tell God's message from the outer to the soul within ? and who gave it the name to designate its purpose spiritually in carrying out God's purpose, "Let the

ears hear"? Hear what? In the first letter, the *e*, the entrance to the flesh, let the ears hear, the enterer from without the ring waves of air; the two to act, in *a* by announcing, in *ar* announcing rings, ringing. The *r* of ear, the ring; the *r* of air, the ringer ringing. So we see the ear is as a

E A R A I R

noun, an entrance announcing ring; that the air announcing in rings,

E A R

"entering, announces ringing." The air then had a double duty both to form the rings and announce the form to its resultant, the ear: the Trinity again. In the air, we see three, , sound, air; result, ring. In the ring, we see air wave; result, ringing. In the ear, we see ring, ringing; result, drumming. In the drum, we see in *d* the sum of the rings of all the outer *d* day combined, in *r* the ring, in *u* united; and this outer day in *u* united in *u* unites the wave ring *mark* with the *mark*-form on the inner face of the drum on the flesh and on the nerve tree of life.

This is sufficient to illustrate how knowledge is now hidden and has been hidden ever since the first alphabet was given to Adam; but no man had been able to penetrate the secret until Christ opened it, and hid it in his words and teachings. It will be found by the diligent students in working out the knowledge hidden of which these cipher keys are the revealers and interpreters that which will change the teachings of the Bible as man now reads, and has heretofore read it; for there is another reading going side by side, neck by neck, footstep by footstep, with the account as man now understands it. He as yet has read but the letter of the word. He cannot read the letter and the word combined — the air announcing in rings, nor the ear entrance announcing ringing, nor the funnel—

F U N N E L

"form uniting number-name, number-name exit lighting" of the ear where the air rings are connected in one bundle to form the vibrating

D R U M S T I C K

drumstick: "day ring united mark spirit lighted in cut-off knowledge."

This drum-stick, in order to tap upon the drum-head, collects these day rings uniting marks"; forming these wave rings into a solid column in the outer court of the ear — its funnel. This column of air vibrates and taps on the drum in exact rhythm with each vowel sound communicated by the air and each tap makes a mark on the outer surface of the drum. Now it has reached the flesh and in *st* of drum-*st*ick, spirit lights as a sensation on the flesh within, and on the ear within, the *i* lights in, *c* cuts off *k* knowledge, and tells the flesh the message the air has brought from sound. Thus God makes the word flesh and it stills dwells among us (John 1, 14); Christ in us, if we have heard

and learned to count. If not, he still stands at the door knocking.

The first questions the keys put are these: Can you light the Alpha and Omega of the words, *look open book* (Rev. v, 3)? In *look* can you light its first letter, the announcer, the *l*, and can you bring forth the knowledge hidden in the *k*, the last letter? In open can you open the ring *o*, its first letter, and bring forth the *n*, the number-name hidden in its last letter? Can you in book open the *b*, blackness, and through two *o'o* open the rings, and bring forth *k* knowledge? If you can, you have heard the *knock*, the *k* at each end, the *k* knowledge, the *n* number-name, the *o* opening, the *c* cuttnig off, the *k* knowledge; knowledge at each end. The *A*, *a* of Alpha, the announcer announcing, the O-*a* of Omega, the *o* opened announcer; the *C-t* of Christ, the cut-off light; the J-s of Jesus, the joined spirit. If you can not you have neither heard nor opened (Rev. III,20), and Christ has not supped with you, for his sup is in *s* spirit, in

O P E N

u uniting, unites two in one letter *u* uniting, unites in *p* power; to open, "open power exit number-name."

L O O k

To light opening open knowledge. Come to the fountain and drink, *d-k* day knowledge; *r-n* ring number-name; *i* in. The wheel of the first and last, the wheel within the wheel (Ezek. I, 16). Come to the tabernacle, the center of the host, and hear the oracle of God hidden in the center of each word, declare its message. You bring *l* to the tabernacle to pass through the ring with *o*; you want the light opened. God takes them and in *o* opening, in *o* opens, in *k* knowledge, and the oracle says *look*. God works in the center of the host, so in *open o* is brought and joined with *p*, *p* in power, *e* in exits form from the tabernacle the *n*, the number-name the spirit of God opened in spirit order. God opened power, the word the *n*. You bring the *b* book to the door of the tabernacle and ask God to open it; he takes your *b* blackness, in *o* opening, in the second *o* opens the purpose, the *k* the knowledge; the spirit rule that God scourgeth and chasteneth every

S O N

"spirit opener opening number-name," SON whom he receiveth (Heb. XII, 6). He scourges to bring knowledge forth, Your whole Bible, until you can thus look into and open it, is a sealed book to you spiritually.

REMARKS.

The foregoing article is about one-half of a paper prepared by its author for a Chicago publication. The author, in 1886, prepared two short papers for NOTES AND QUERIES, one giving what he claimed to be the "Origin of the Roman Numerals" (Vol. II, p. 124), and later, another, "The Mystery of the Holy-of-Holies" (Vol. III, p. 254).

These two papers were published by advice of the late Prof. E. T. Quimby, of Hanover, N. H., who had an acquaintance with the author, a Massachusetts resident. The Professor thought the papers might induce a discussion, or some criticism, but they failed to receive such.

The author called on us in June last and desired a hearing as to a discovery which he claimed to have made and developed, and we consented to read his paper and give him a hearing. He subsequently sent us his manuscript, and we have printed a sufficient portion to indicate the whole. It is not necessary to publish his key-words, till at least he shows in some article he can possible apply his scheme to the Latin, Greek, or Hebrew languages, to say nothing of the modern languages. Will the author give us his twenty-six Latin, Greek, and Hebrew words as keys to these respective languages, that we may see an illustration of their application to the initials of words in those languages? We cannot thus far see method in his chosen key-words.

That there is a kabalistic reading to much of the Scriptures which does not show itself on the surface, we admit. There is a mine of wealth in the information derived from the philological and etymological study of words of the book. He makes assertions that the Great-First-Cause works in a *peculiar* way "his wonders to perform."

According to McClintock & Strong, "Cyclopædia," Vol, VI, p. 892, the remains of the literature of the Nabatheans consist of four works, one of them a fragment, namely :

1. "The Book of Nabat Agriculture." 2. "The Book of Poisons." 3. "The Book of Tenkelûsha the Babylonian. 4. "The Book of the Secrets of the Sun and Moon."

These books purport to have been translated, in the year 904, by a Chaldean of Kissin, known as Ibn-Wahshûyeh. This work is the one containing the records of the Nabatheans, while the Tenkelûsha has a similar record, of a later date. The contents of her two works are stated in the "Cyclopædia," cited above.

Will the author of this article on the "Land of Nod" give us the source from whence he derived his information of the "records of the descendants of Nebajoth," in reference to the two alphabets given by God to man. We know of no works on the Nabatheans, their literature, and general history, except the works of M. Quatremère, 1835; M. Chwolson, 1859; M. Rénan, 1860. Perhaps others have appeared.

Questions and Answers.

AGAPÆ, OR LOVE FEASTS. (Vol. XI, p. 178.) The Greek term for *love*, used by ecclesiastical writers (most frequently in the plural), to signify the social meal of the primitive Christians, was *agăpè* (plural *agăpæ*), which generally accompanied the eucharist. There has been research to ascertain the origin of the custom. Similar customs were in practice in Greece and Rome, the proceedings of which were not commended by the writers of those times. Chrysostom pronounced a eulogy upon the custom in these reflective words :

" A custom most beautiful and most beneficial ; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility."

The common meal and the eucharist formed together one whole feast, and they were conjointly denominated the " Lord's Supper " and the " Feast of Love." They were also called by Neander and Mosheim the " breaking of bread." The term " agăpè " is employed once in the New Testament, " These are spots in your feasts of charity (Jude 12). The real reading in II Peter II, 13, is " Spots and blemishes, living luxuriously in their Agăpæ." The common reading is " in their own deceivings."

Prof. A. Kestner's, in his work, " The Agapæ of the Secret World Society of the Primitive Christians," Jena, 1819, speaks of these " Love Leasts as having a hierarchical constitution, and a ground work of Masonic Symbolism and Mysteries " ; and shows a direct connection between the old Agapæ and the Table Lodges or Banquets of the Freemasons. Having, however, exiled from their suppers the " holy kiss " and the women, the banquets of the latter are rather of the drinking habit. The early Agapæ are claimed to have partaken of phallic ideas, and claimed to have been as pure as the love feasts of the early Christians.

ONTOLOGY. What is the science of Ontology? INQUIRER.

The word *ontology* is formed from the Greek *ón* and *lógos*, that is " the science of being," and is, strictly speaking, synonymous with metaphysics, but neither of these words were used by Aristotle. He called the science now designated by them *philosophia prima*, and de-

fined it as the science of the essence of things; the science of the attributes and conditions of being in general, not of being in any given circumstance, not as physical or mathematical, but as being.

Watts defines ontology in similar words and includes not only what actually is, but what can yet be. The word was first made current in philosophy by Wolf. He divided ontology into four parts: Ontology, psychology, rational cosmology, and theology. Kant denied that we have any knowledge of substance or cause as really existing. Saint Augustine, Anselm, and Boëthius inferred the existence of God from the existence of general ideas. The absolute truth which is necessarily demanded by the human is God himself. The sum total of all absolute law is called *truth* or *wisdom* (veritas, sapientia). The absolute is, threefore, equal to truth itself. God is truth.

SOCRATES, SCHOLASTICUS. Why was the term "Scholasticus" applied to Socrates? READER.

We infer from the question that "READER" thinks this is Socrates who was styled the "Father of Philosophy," of Athens, born 469 B. C., of whom it is said,

"Socrates died like a philosopher, but Jesus Christ like a God."

Socrates, Scholasticus, was an ecclesiastical historian, born at Constantinople towards the end of the fifth century. He studied grammer and rhetoric under Ammonius and Halladius, and afterwards followed the profession of advocate or *scholastic*, hence his name. He abandoned, however, this profession in order wholly to devote himself to the study of church history. He wrote a history of the church in seven books, commencing at 309, where Eusebius ends, and continued it down to 440. He is considered rather more accurate in his statements than Sozomen and Theodoret both of whom were continuators of Eusebius.

THE CHRISTIAN'S HEAVEN WITHIN THE SOLAR ORB. (Vol. XI, p. 178.) There was published in New York, in 1869, a book, which has the following title-page:

"The Spirit of God as Fire; The Globe within the Sun Our Heaven. Reasons for such Hypothesis founded upon God's own revelations and recent developments through the lights of Astronomy." By D. Mortimore, M. D. 12mo. pp. 240; cloth.

The front cover is stamped with the outline of the sun haloed.

Within this is the globe at about the same angle of elipiticity as our earth. On the globe is the legend "The Globe within the Sun our Heaven." "The glory of God doth lighten it." Between the globe and the sun surrounding it is the "non-luminous void. The great gulf fixed." In the expanse without there is the new moon, and seventeen stars of the first magnitude.

ZOROASTER MENTIONED IN THE SCRIPTURES. Is Zoroaster mentioned or referred to in the Bible? ZOE.

In answer to this question we will say that he is not in what is now known as the Bible proper. Yet Zoroaster is spoken of by name in the Apocryphal New Testament, in the "Gospel of the Infancy," as follows:

"And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judæa, in the time of Herod the King; the wise men came from the East to Jerusalem, according to the prophecy of Zoradascht [Zoroaster], and brought with them offerings: namely, gold, frankincense, and myrrh, and worshipped him, and offered to him their gifts" (I Infancy III, 1).

We would advise "ZOE" to read the following four pamphlets for a good exposition of Zoroaster's doctrine:

"The Religion of Zoroaster," by Robert Brown, Jr. London.
"The Spirit of the Zoroastrian Religion," by Henry S. Olcott.
"The Age of the Avesta and Zoroaster," by Geiger and Spiegel.
"A Hymn of Zoroaster," Yasna 31, translated by A. V. Jackson.

NIMROD. Who was Nimrod? and what are the books, often cited in NOTES AND QUERIES? LOQOS.

We cannot here go into a long dissertation in reference to Nimrod. We are informed that "Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said: 'Even as Nimrod the mighty hunter before the Lord'" (Genesis x, 8-9).

He is the same person as Orion of the Greeks, canonized in the celestial vault as the most splendid constellation of the heavens. His name is spelled slightly different by several writers. Josephus gives it as *Nebrodes*: the Septuagint gives it *Nebrod*; Moses made him the founder of the Babylonian monarchy, but other writers do not think he was the architect of Babel. It is not certain among sacred and profane writers just what is meant by "the land of Nimrod" (Micah

v, 6); a similar expression for the country of "the land of Nod" (Gen. IV, 16). There is much speculation as to the derivation of the name Nimrod from a Hebrew root meaning "to rebel"; the argument mainly depending on this that makes him the founder of Babel. The marginal reading, in Genesis X, 11, in King James' version, says he "went forth into Assyria," a far more preferable reading. Other historical sources make Belus the founder of Babylon. The names Nebrod and Nebrodes are easily identified with *Nipru*, *Bil-Nipru*, *Bel-Nimrod*, signifying "the lord," "the hunter." Much depends in ancient history on the derivation and etymology of names: Nimrod, Nebrod, Nebrodes, Nebroud, Nebuchadnezzar. Birs, Bel, Belus, Baal, Beltshazzar, etc. Some identify Nimrod son of Cush with Bacchus, *Bar-chus*. Orion is celebrated by Homer in the *Odyssey* (XI, 571-574) as "a mighty hnuter." (See McClintock & Strong, "Cyclopædia," Vol. VII, p. 180; Kitto, "Cyclopædia," Vol. II, p. 419.)

The work entitled "Nimrod," enquired for, was written by the Hon. and Rev. Algernon Herbert (1792-1855), in four octavo volumes, and published in London, 1828. It is a most learned and profound research into the history, mythology, traditions, legends, inscriptions, and lore of the past. The work is out of print, and good copies when obtainable command about $40. The contents of the four volumes are as follows:

Vol. I. 1. Orion. 2. Nimrod. 3. Castes. 4. Babel. 5. Regifugium. 6. Decennial War. 7. Ilion. Pp. 524.

Vol. II. 1. Ilias or the Pelasgi. 2. Troica. 3. Semiramis, Æneas, and the Æneadæ. 4. Populifugia. 5. Merope. 6. Homer. Pp. 676.

Vol. III. 1. Roma. 2. Antichrist. Pp. 580.

IV. Part First. 1. Apocrypha. 2. Cosmogonia. Part Second. 3. Paradise; (Note upon Origen; Note upon Sin). 4. Cain. 5. The Deluge; (Iris, a poem). 6. Ammon; (Note on Polygamy). 7. Monarchy of the Sol-Ipse. 8. Alchymus; (Note on Fracastorius). Pp. 618. Total pp. 2398.

Another volume full of information concerning Nimrod is the following work:

The Two Babylons; or, the Papal Worship proved to be the Worship of Nimrod and his Wife. With 61 woodcut illustrations from Nineveh, Babylon, Egypt, Pompeii, &c. By the Rev. Alexander Hislop, of East Free Church, Arbroath. Edinburgh, 1862. Pp. 472.

WHY CIRCLES PLEASE THE EYE. In a course of lectures in Berlin, Professor Müller offered, says the *Mechanics Magazine*, a simple explanation of the admiration bestowed on these curves. The eye is moved in its socket by six muscles, of which four are employed respectively to raise, depress, turn to the right, and to the left. The other two have an action contrary to one another, and roll the eye on its axes, or from the outside downward, and inside upward. When an object is presented for inspection, the first act is that of circumvision, or going round the boundary lines, so as to bring consecutively every individual portion of the circumference upon the most delicate and sensitive portion of the retina. Now, if figures bounded by straight lines be presented for inspection, it is obvious but two or three msucles can be called into action ; and it is equally evident that in curves of a circle or ellipse all must alternately be brought into action. The effect then is, that if two only be employed, as in rectilinear figures, those two have an undue share of labor; and, by repeating the experiment frequently, as we do in childhood, the notion of tedium is instilled, and we form gradually a distaste for straight lines, and are led to apply those curves which supply a more general and equitable share of work.

SIZE OF OUR GREAT LAKES. The latest measurements of our fresh water seas are given as follows :

Lake Superior. The greatest length is 335 miles ; greatest breath, 160 miles ; mean depth 688 feet ; elevation, 627 feet ; area 82,000 square mile.

Lake Michigan. The greatest length is 300 miles ; greatest breadth, 168 miles ; mean depth, 690 feet ; elevation, 606 feet ; area, 23,000 square miles.

Lake Huron. The greatest length is 100 miles ; greatest breadth 169 miles ; mean depth, 600 feet ; elevation, 274 feet ; area, 20,000 square miles.

Lake Erie. The greatest length is 250 miles ; greatest breadth, 80 miles ; mean depth, 84 feet ; elevation, 555 feet ; area, 6,000 square, miles.

Lake Ontario. The greatest length is 80 miles ; greatest breadth, 65 miles ; mean depth, 500 feet ; elevation, 261 feet ; area, 6,000 miles.

The length of all five is 1,165 miles ; covering an area of more than 135,000 square miles.

The Original Version of "Thanatopsis."

The following is the original version of William Cullen Bryant's "Thanatopsis," as it appeared in the *North American Review* for September, 1817. For the convenience of our readers who may wish to compare the earliest with the latest form of the poem, we reprint it. Four rhymed stanzas of inferior merit preceded the blank verse, when first published; but, according to Mr. Bryant, this was owing to the mistake of another.

"Yet a few days, and thee
The all-beholding sun shall see no more,
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in th' embrace of ocean shall exist
Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolv'd to earth again;
And, lost each human trace, surrend'ring up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to th' insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad, and pierce thy mould.
Yet not to thy eternal resting place
Shelt thou retire alone—nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world—with kings
The powerful of the earth—the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulcher. The hills,
Rock-ribb'd and ancient as the sun—the vales
Stretching in pensive quietness between;
The venerable woods—the floods that move
In majesty,—and the complaining brooks,
That wind among the meads, and make them green,
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven
Are glowing in the sad abode of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom. Take the wings

Of morning—and the Borean desert pierce—
Or lose thyself in the continuous woods
That veil Oregon, where he hears no sound
Save his own dashings—yet—the dead are there,
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep—the dead reign there alone—
So shalt thou rest—and what if thou shalt fall
Unnoticed by the living—and no friend
Take note of thy departure? Thousands more
Will share thy destiny. The tittering world
Dance to the grave. The busy brood of care
Plod on, and each one chases as before
His favorite phantom. Yet all these shall leave
There mirth and their employments, and shall come
And make their bed with thee."—*Scribner's Monthly.*

Roma, tibi subito motibus ibit amor.

"Rome upon thee suddenly love with its commotions shall come."

THE BIBLE AND SHAKESPEARE. The following are some curious parallel passages in the Bible and Shakespeare:

"But though *I be* rude in speech" (II Cor. xi, 6). "Rude am I in speech" (*Othello*).

"Consume thine eyes, and to grieve thine heart" (I Sam. ii, 33). "Show his eyes and grieve his heart" (*Macbeth*).

"Thou hast brought me into the dust of death" (Psalm xxii, 15). "Lighted fools the way to dusty death" (*Macbeth*).

"Look not upon me because I *am* black, because the sun hes looked upon me" (Solomon's Songs i, 6). "Mistake me not for my complexion; the shadowy livery of the burning sun" (*Merchant of Venice*).

"I caught *him* by his beard, and smote him, and slew him" (I Sam. xvii, 35). "I took him by the throat, the circumcised dog, and smote him" (*Othello*).

"Opened Job his mouth and cursed his day. * * Let it not b joined unto the days of the years; let it not come into the number oe

the months " (Job I, 1, 6). " May this accursed hour stand, aye, ac cursed in the calendar " (*Macbeth*).

" What *is* man, that thou art mindful of him? and the son of man that thou visitest him ? For thou has made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands ; thou hast put all *things* under his feet " (Psalm VIII, 4-6). " What a piece of work is man! How noble in reason, how infinite in faculties ! In form, and moving, how express and amiable ! In action, how like an angel! In apprehension how like a God ! the beauty of the world, the paragon of animals " (*Folio of May*).

ORIGIN OF SYMBOLIC MASONRY. I trace Masonry in its symbolism and its mysteries as far. back as possible ; first, in the primitive cyclopean architecture of the Cabiri ; next, in the Aryan system of the level bricks ; the great pyramid, for instance, is an Aryan system in which the interior structure symbolizes the heavenly temple of Osiris. Hellenic Greek architecture was Aryan (aided by Egyptian mysteries and civilization) in opposition to Turanian, Cyclopean, and Cabiric, or Pelasgic art. The Roman Colleges were Pelasgic, aided by the more refined style of the Dionysian artificers, who were Aryans, as were the Osirian and Dionysian Mysteries.

The Arcane Discipline sprung out of the eclectic Serapian Mysteries of the Ptolemies *temp* Euclid ; and the Culdees of York were of this kind of religion, as was nearly all of the north, and also Ireland until nearly Norman times.

Anglo-Saxon Freemasonry. Here I stick to the text of the oldest Masonic MS., that it was of Egypto-Roman origin, a branch of the Osirian Mysteries, which was changed to orthodox Christianity.

The present system I place in the Oriental descent, brought hither by the Norman French during the Crusades. Probably the earliest Masonic seal in France, in the time of Charles Martel, was the, Saracen city of Neumes, Niomes, Nimes, in South France ; altered in our MSS. of the sixteenth century to Marcus Graecus, who is mentioned in early ninth century, by the Arabian physician Mesne, and from whose MSS. Friar Bacon obtained the secret of gunpowder.

Of course, in all times and all countries, Mason's Marks afford a good argument and illustration.

JOHN YARKER, Manchester, Eng.

THE NILE AND THE EUPHRATES. In the published fragments of the Phæthon of Euripides, we find that the city of Aurora was situated on the plains through which the river Oceanus flowed, and the Egyptian account of the Nile is more particularly given by Pausanias, namely, that the Nile actually was the river Euphrates, which, after discharging into a lake or inland sea, reäppeared under that name in Upper Æthiopia. The fable had not ceased to obtain, even unto the thirteenth century, when Sir John Mandeville was informed:

"This ryvere cometh rennynge from Paradys Terrestre, between the deserts of Ynde, and aftre, it smytt into londe and rennethe longe tyme many grete contrees undre erthe. And aftre, it gothe out undre an highe hille, that men clepen Alothe, that is between Ynde and Ethiope, the distance of five moneths journeyes fro the centree of Ethiope."

AARON'S ROD THAT BUDDED. A correspondent asks if the account of "Aaron's rod that budded" is mentioned in any work outside the Bible. We hardly divine just what he desires to know by his question. The last half of the verse referred to (Numbers XVII, 8) reads:

"The rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

Just at this time we recall what Achilles said when he uttered his great oath in the presence of Agamemnon:

"I claim no supremacy, I dispute that of no man; I bear a subordinate and barren sceptre, not the budding rod of sovereignty. Yet by that sceptre I swear."—Herbert, in "Nimrod," Vol. I. p. 112.

"I will tell thee, and I will further swear, yea, by this sceptre, which will never bear leaves and branches, nor will bud again, after it has left its trunk on the mountain, for the axe has lopped it all around of its leaves and branches." — Buckley's trans. *Iliad* I, l. 240.

Whether Achilles had Aaron's rod in mind when he uttered his oath, or not, we cannot say, though some think so.

ALBIGENSES. (Vol. XI, p. 92). This is the name of a romance by Charles Robert Maturin (1783-1824), published in 1814, in three volumes; a second edition in 1824. It was in great demand some fifty years ago. Second edition is bound three volume in one; pp. 735.

Maturin also was the author of *Bertram*, a tragedy, produced at Drury Lane in 1816, described by Sir Walter Scott as "powerful."

QUESTIONS.

1. Who was the person that wrote the following stanza to an inquirer for the best proof of consubstantiation?

"Christ was the word that spake it,
He took the bread and brake it,
And what his word did make it,
That I believe and take it." L.

2. Why are the moon's nodes in the almanacs called the *Dragon's Head* and the *Dragon's Tail*? FARMER'S SON.

3. What is the English of the following quoted from Southey's "The Doctor" (page 27):

"*Vema whehaha yohu almad otemba twanbri athancod.*"

4. What is the real meaning of the Hebrew word *Azazel* translated "scapegoat" in Leviticus xvi, 8, 10, 26? P. H. D.

5. We have read somewhere that some classical professor wrote and published a book claiming that the Grecian siege of Ilium was a war between the Medes and Persians; Persia was figured as Troy, Media as Europe, and Assyria as Asia. Can some reader give the author's name or title of his book? T. H. S.

6. Who were the *Solymæ* mentioned in the *Iliad* (vi, 227)? Also, who were the *Solipses* mentioned in various histories as cotemporary with Abraham, Lot, etc.? LOGOS.

7. Some geometrician, a few years ago, announced an essay on the subject "Hypothesis"; stating also that it would show the relation of the word etymologically to the word *hypothenuse*. Can any one give any information whether such essay has been published in any form? THEON.

8. The letter M is said to have been formed from its resemblance to waves of water. Is there a recondite reason why that letter is the initial of so many words in Hebrew, Indian (Aryan), and some other languages? R. D. K.

9. Who is considered the firist *Neo*-Platonist? ANDREW.

10. To which of the Napoleons does the word *Napoleonic* more especially apply as generally used? ANDREW.

11. Is a native and inhabitant of British, Central, or South America, considered an *American*? DEWOLFE.

12. How does the "Day of Brahma," the "Great Year of the Egyptians," and the "Platonic Year" compare? O.

Books and Pamphlets Received.

ENGLISH HOMONYMS. By Charles Baillairgé, M. A., F. R. S. C. A Vocabulary of English Homonyms. Arranged in full-face type, full and quite exhaustive, and of great usefulness to the phonographer, orthoepist, orthographer, and grammarian. 12mo. pp. 190. 1891.

GEOMETRY, MENSURATION, AND THE STEREOMETRICAL TABLEAU. Lecture read before the Quebec Literary and Historical Society. By Charles Baillairgé. 8vo. pp. 44. Quebec.

THE STEREOMETRICON. By Charles Baillairgé. A new system of measuring all bodies by one and the same rule. General application of the prismoidal formula. Nomenclatures and general features of each of the 200 models of the board. The areas of spherical triangles, and polygons to any radius or diameter. 8vo. pp. 132. Quebec.

THE AQUEDUCT OF QUEBEC. By Charles Baillairgé. 8vo. pp. 8.

THE CRYPTIC RITE. By Geo. W. Warville. An address before the second mass convention of Royal and Select Masters of Illinois, at Urbana, Sept. 28, 1892. 8vo. pp. 16. Chicago.

SHORT COURSE IN GERMAN CONVERSATION. By A. W. Spanhoofd, editor of "Germania," a magazine for the study of the German language and literature. The Course not on sale. 8vo, pp. 16. Manchester, N. H., 1892.

TRIGONOMETRY IN THE CRUCIBLE. A vital question in mathematics. By Lawrence Sluter Benson. Broadside of criticism on modern methods in mathematics. 144 Eighth St., New York.

THE AMERICAN DICTIONARY OF PRINTING AND BOOKMAKING. Jan. 1893, Part 8. Issued quarterly; to be 600 pp. Illustrated. To be completed in three years. $6.00 subscription to "The Bookmaker" secures also the Dictionary of Printing. Howard Lockwood & Co., 116 & 118 Duane St., New York City. Subscribe now and secure the work with "The Bookmaker." Technical, historical, biographical.

THE MONIST. A QUARTERLY MAGAZINE. Dr. Paul Carus, editor, Edward C. Hegeler and Mary Carus, associate editors. Jan. 1893. Vol. III, No. 2. Chicago, Ill. The Open Court Publishing Co., 162-175 LaSalle St. Terms, $2.00 per annum. Single copy, 50 cents.

THE FAITHIST. A quarto magazine issued in the interests of those students of *Oahspe*, the New Bible for the in-coming New Age. The work contains extracts from chapters in Oahspe both helpful and hopeful to all who are willing to receive Light and help along the cause of humanity. The age needs more builders, actors and doers. Faithists' Association, 236 S. 8th St., Philadelphia, Pa.

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TRUTH, OR NATURE'S UNVEILING—THE BROWN BOOK. This is the third book of the series published and distributed free by that positive friend to Truth, Joseph M. Wade, Columbia St., Dorchester Mass. Like its predecessors, the Red Book and the Blue Book, this Brown Book is filled to the brim with Truths which can be had without price or money. "There is nothing outside of Truth." "We are never given the whole Truth; if we were we should cease to do our work." Please read these three booklets.

THE NEW GEOMETRY. A brief synopsis of the new geometry as set forth by Charles DeMedici and T. R. White, with the main difference between the new and the old methods. 8vo. pp. 4. 1892. Address 60 W. 22d St., New York.

MATHEMATICAL DISCOVERY. An instrument which squares the circle, cubes the sphere, and rectifies the curve. Of use to every draughtsman, mechanic, architect, surveyor, navigator, astronomer, etc. Also, a toy for a child. "The Solving Triangle and Protractor" is the instrument. All explanations accompany each instrument. As simple to apply as a T square. For terms to agents, prices, etc., address the inventor, Charles DeMedici, 60 West 22d St., New York City.

VOL. III OF "HERMETIC PHILOSOPHY," by "STYX," of the "H. B of L." Including lessons, general discourses, and explications of "Fragments" from the schools of Egypt, Chaldea, Greece, Scandinavia, Italy, etc. Designed for students of the Hermetic, Pythagorean, and Platonic Sciences, and Western Occultism. Vol. III is a volume like its predessors (Vol. I, published in 1890, and Vol. II, published in 1891), designed to advance the student in the understanding of the lessons in hermetic doctrine. The price is $1.50 a volume, and the work can be had by addressing the publishers, J. B. Lippincott Company, Philadelphia, Pa. Every student as well as reader of ancient history should procure these volumes and thus become enlightened in the covered wisdom of the priests, pontiffs, and "kings of the East." Vols. I and II having met with a favorable reception and patronage, this IIId volume is sent forth for the friends of truth.

Periodicals, Exchanges, Etc.

THE FREETHINKERS MAGAZINE. XIth volume for 1893. H. L. Green, editor and proprietor. Published monthly at 383 Eagle St., Buffalo, N. Y. $2.00 a year, 8vo. Motto, Truth! Justice! Liberty! 94 pages in the December No., (E. M.) 292. Supplied by the Buffalo News Co. Contents: In what God shall we trust? Ancient and modern thought; Poetry a power in the church; Is there a God? Agnosticism and Christianity; Every day philosophy; Progression. Single copy, 25 cents. Six months, $1.00.

THE RELIGIO-PHILOSOPHICAL JOURNAL. A weekly quarto of 16 pages, devoted to the leading topics of the times, spiritualistic literature, advanced thought, free discussion, mediumistic development, religious research of basis, out-spoken criticism, book reviews, etc. $2.50 a year. Published by Mary L. Bundy, 92 LaSalle St., Chicago. Founded and edited by S. S. Jones, 1865-1877. John C. Bundy, editor, 1877-1892. Will be sent four weeks free to all who request it. An admirer of this journal offers to send the paper one year free to any medium desiring to receive it, who will send his or her name to the publisher.

THE BOSTON INVESTIGATOR. In its LXIId Volume, having been established in 1831. 1831 to 1839, Abner Kneeland; 1839 to 1889, Horace Seaver. 1831 to 1891, Josiah P. Mendum. Devoted to the developement and promotion of universal mental liberty. Published weekly at Paine Memorial Building, Boston, Mass. At $3.00 a year. Ernest Mendum, proprietor; Lemuel K. Washburn, editor. Mottoes, Truth, perseverance, union, justice, the means; happiness, the end; hear all sides, then decide. An 8 page folio sheet, filled with leading literature of the age, contributed by the liberal intellects of the day.

LUCIFER: A Theosophical Monthly. Founded by H. P. Blavatsky. Designed to "Bring to light the hidden things of darkness."—"I, Jesus, . . . am the bright, and Morning Star." The Light-Bearer is the Morning Star, or Lucifer; and Lucifer is no profane or Satanic title. It is the Latin "Luciferus," the light-bringer, the Morning Star, equivalent to the Greek "Phosphoros . . . . the name of the pure, pale herald of Daylight."—YONGE. Editor, Annie Besant. Sub-Editor, G. R. S. Mead. London, Theosophical Publication Society, 7 Duke Street, Adelphi, W. C. New York, "The Path" office. Boston, the Occult Publishing Company. Madras, Adyar, India, The "Theosophist" office. One shilling six pence each. Dec, 1892, Whole No. 64, Vol. XI. Royal octavo, 84 pages.

Standard Magazines

THE MICROCOSM. A monthly journal of Substantialism and collateral discussions. Organ of the substantial philosophy. A. Willard Hall, editor and proprietor, author of "The Problem of Human Life." Robert Rodgers, associate editor. Terms, 50 cents a year. This is a substantial philosophical journal. Modern thought on all subjects of vital importance to life here and hereafter. Astronomical, Geometrical, various other mathematical discussions. Thirteenth volume began with December, 1892.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. An illustrated magazine of Human Nature. Fowler & Wells Co., 27 East 21st Street, New York. $1.50 a year. XCVIth volume commenced with Jan, 1893. A live magazine by live publishers. Intelligent papers on vital subjects, of interest to all. Trial subscribers, six months, 50 cents. This publication should be read by every family in the land.

THE THEOSOPHIST. XIIIth Volume. Devoted to oriental philosophy, art, literature, and occult studies. Published at Madras, Adyar, P. O., India, at the Theosophical headquarters, at Rs. 8 per annum, or $5.00. "There is no religion higher than Truth" is its motto. Back Nos. and Vols. may be obtained. To be had also at 7 Duke St. Adelphi, London; W. Q. Judge, Box 2659, New York.

ASTRONOMY AND ASTRO-PHYSICS. Formerly, "Sidereal Messenger." New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $2.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena"; Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to this popular scientific serial.

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MISCELLANEOUS

SEP 4 1893

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Such is that universal self whom Thou worshipest as the Soul."—*Vedas*

Vol. XI. SEPTEMBER, 1893. No. 9.

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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

" The human soul is infinitely richer than it is itself aware of."—LEIBNITZ.

VOL. XI. SEPTEMBER. 1893. No. 9.

The Stellar System—The Sun and the Earth.

The following astronomical theory of the sun and the earth was printed for the author in 1868, and circulated anonymously at the time to induce thought. It is now twenty-five years since its appearance; and we reprint now, to put it on record :

It is acknowledged in the learned world that man is a microcosm, that in him are united all the faculties of the lower types of creation; that there are connecting links between him and every other creation thing; that in short, he is a miniature picture of the universe and the image of God.

Now man has four periods of existence : his boydood, his manhood, and old age. His infancy resembles the Winter, in this, that all his faculties lie dormant; he only lives the life of an animal. Next comes his boyhood ; then there begins to crop out the green grass, flowering shrubs, and the young trees ; this is the Spring of his life. Next comes his manhood, when all the grass, and shrubs, and trees attain maturity ; this is his Summer. And lastly comes old age, when the fruits of the earth are gathered, and this is his Autumn. Thus man has four seasons as well as the earth, his Winter. Spring, Summer, and Autumn, and so he resembles the earth. Now our earth, as is well known, has its four regular seasons, which return in succession every year. What shall we say then of the grand system of the universe ?

It has been discovered by astronomers that our Sun, with its attending planets, revolves about a point, situated somewhere in the constellation Hercules. May we not then reasonably suppose that our solar

system is a picture of the grand system ; in other words, that the grand system has its season also, its Winter, Spring, Summer, and Autumn ? Let any one cast his eye to the heavens, and he will observe there the Milky Way, a broad silver belt that girdles the entire sky, and if he has a telescope let him turn it upon it, and he will find the milky whiteness resolved into stars, so thickly sprinkled in that broad band that, to use the words of Sir John Herschel, " they look like diamond dust thickly sprinkled on a dark ground " ; and yet all these stars are so many suns, and they too have their planets, and these suns are revolving about the great central Sun, carrying with them their multitude of planets, with all their satellites. And well may Ezekiel the prophet have exclaimed, that he saw " a wheel in the middle of a wheel " (I, 16), and " full of eyes round about them "(18).

But let us return to the earth and our own Sun. It has been shown conclusively by astronomers, as I said before, that our Sun revolves about the great central Sun. Then ,if this is the case, there must necessarily be a regular return of the grand seasons, each not to last a few months or days, but more probably millions of years. Now, geology shows that at one time the whole earth was covered with water, after which came the glacial period when the whole earth was frozen up, and became one mass of ice. In this dread winter, lasting probably millions of years, there was no living thing on the face of the earth or in the waters thereof. It was one dismal dreary waste of ice and snow. But, as our Sun advanced in its grand revolution, it carried the earth along with it, and the end of the grand winter drew near. The grand vernal equinox was at had, and as this period is always ushered in with violent storms, so we might expect the same in the grand system. Had we lived in those days we might have seen the heavy clouds rolling up their dark masses, and gathering for the storm. The air, the earth, the sea of ice is all charged with electricity. At length the period of the grand vernal equinox is reached, the tempest bursts with all its fury, the rain pours in torrents, the lightnings flash, the thunder rolls. The whole heavens are black ; there is no Sun, nor Moon, nor Stars ; in the meantime the internal fires begin to shake and toss the crusts of the earth, huge billows rebound to and fro, whilst innumerable volcanoes burst forth in the great sea. The great sea boils like a pot ; dense vapors arise and still more obscure the skies, and all is one dark dismal night, or in the language of Genesis, " Darkness *was* on the face of the deep " (1, 2) ; and then God said, " Let there be light, and there was light " (1, 3). The storm ceased as the sun carried the earth on and on out of the great and a faint glimmer of light appeared ; this was the dawn of the great day which universal Spring of which we see so many wonders today. In the meanwhile the great icebergs went drifting and ploughing the earth's surface as they went, and dropping the great bolders

from the mountains of New Hampshire in the valleys of Virginia, Kentucky, and Mississippi ; and dropping those taken from the Ural mountains, in France, in Italy and Spain.

Then God separated the waters under the firmament from those above the firmament. This would seem to mean that God caused the rain to cease. Then God caused the waters to subside, and dry land to appear, and it was so ; and he caused the earth to bring forth grass, and the herb yielding seed, and the tree yielding fruit, and it was so. And these plants began to absorb the poisonous vapors from the air, and hence at that period geology shows that there were immense ferns resembling trees, tremendous grasses, and gigantic trees and immense forests. Then the sun began to appear, and the Moon and Stars also, and this was the forth grand day of creation.

Then God caused the waters to bring forth abundantly; and he created great whales and every living thing that moveth, which the waters brought forth abundantly after their kind ; and every winged fowl after his kind ; and God saw that it was good. And the evening and the morning were the fifth day, or the end of the Spring ; and next is ushered in the grand universal Summer, as the sun carried our earth to the grand Summer solstice, when God created all the beasts of the earth. It has been shown by geology that at that period there existed enormous serpents, huge lizards, flying crocodiles, the mammoth, the mastodon, the meglatheron, the plereosaurus, gigantic skarks, and birds of such enormous size as to rival in magnitude the fabulous roc of the the " Arabian Nights." Geology shows that all these troptical animals existed, and the remains of many of these are even now found in the neighborhood of the North Pole. Hence there was a universal Summer over the whole earth ; its surface teemed with living, moving , and breathing animals. And as the sun flies on and on, and ever onward in its grand evolution, the end of the grand Summer approaches. The air is filled with vapours from the sea, until the grand Autumnal equinox is reached. Then comes another terrific tempest ; the land is again submerged ; new continents are thrown up ; old ones are sunk ; and then we see the consummation of the age. The great womb of the earth brought forth, and man was produced, an image of God — a microcosm — a little universe in himself. And this was the beginning of the sixth day, the beginning of the grand Autumnal season.

As the earth was being carried on and on a second electric storm was encountered ; this was the Noachian deluge, when the foundations of the great deep were broken up ; and then men began to gather together in rational communities, and then it was the consummation of the age, for men had been gathering the fruits of the earth, the goods and the truths, when Jesus Christ made his appearance. He was the consummation of the age. At this time was gathered as

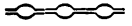
in a storehouse the goods and the truths of the earth, as in a true man, the image of God himself, the grand man. And no one need to be surprised at this ascertion, that Jesus Christ appeared at the grand Autumnal equinox, for we must not consider that epoch as a single moment of time, but may have been comprised, for aught we know, of months, years, or even thousands of years, For we read in Genesis that " He rested on the seventh day " (II, 2). In other words, the Christian religion was established, and man began to gather the Autumnal fruits, and store them up for the coming grand Winter. For as we are carried on and on, we are approaching the grand Winter solstice, when we may expect another glacial period. When this begins men will gather in closer communities around their Winter firesides, and to consume the fruits of the earth. As we are carried onward into the depths of the stellar Winter, then there may set in another great glacial period; the intense cold destroying all animal and vegetable life, and the seas again be frozen up until the fishes will be all exterminated; and this state of things will continue until the new grand Vernal equinox, which will be ushered in as before with a tremendous electric hurricane. Then a new heaven and a new earth will be created, and man again will make his appearance on the earth, at the regular Autumnal season of the universe.

But will these men be the same as we are? Will they not be infinitely superior? Will they not be more beautiful, and more rational? Will not they, when digging in the bowels of the earth, discover the remains of the previous man, and wonder, as we do, what they were? Will they not speculate on the queer and uncouth forms of ourselves, and of our animals? Such is conceived to be the rational and truthful representation of the phenomena of the grand steller system.

That the advent of Jesus Christ took place at the grand Autumnal equinox, we think that there is irrefragable proof in the constellations of the heavens. For at that point of the heavens, namely, the Autumnal equinox, is placed the Virgin; she has a child in her arms, and is fleeing into the wilderness from the great Solstitial dragon, the dragon of the Summer time. The fossil remains are found today embedded in rocks of that period. And this was, and is the sixth *sign* of the Zodiac, or the end of the sixth day. These signs were placed there by the prophets of old to signify these very facts. In fact, we repeat, with confidence, that the whole history of the creation, the fall and the redemption of man, is pictured in the heavens. Let those read who can.

Note. It may happen at the beginning of the grand stellar Winter, that the spots on the sun will be wonderfully increased in magnitude; and the sun plunging deeper and deeper into that universal Winter, its heat and light will grow fainter and fainter; and then the Moon, which shines by reflected light, will disappear from the heavens, and

the sun robbed, more and more of its luminosity, will at length become a black pondrous mass, invisible to the eye or telescope. And then, to use the language of Genesis again, "Darkness will be on the face of the great deep" (1, 2). Then there will be again another long, cold, dismal, dreary night; and this will continue till the dawn of the new day; the beginning of the grand Vernal equinox; the ushering in of the new Spring; the beginning of a new creation. That these conclusions may not appear strange, many facts of astronomy might be cited which go to sustain them, such as the appearance of new stars, and the disappearance of others. We will, however, only cite two of the most remarkable: One is the appearance of one of the stars of the Pleiades; the other was the extraordinary appearance of a new star in the constellation of Cassiopeia, in the year 1572; which grew to be a star of the first magnitude, and finally faded away, and disappeared from the heavens. May not these stars have entered into their grand stellar Winter?—*Anonymous.*



How Much Can a Person Read? The longest single poem now extant is said to be the Italian poem, *Adone* of Marini, who lived in the time of James I. It contains 45,000 lines. As for Spain, one Lopez de Vega, wrote 1,800 plays; his works altogether fill 47 quarto volumes. Alonzo Tostado, a Spanish Bishop of the 15th century, wrote nearly 40 folios, having covered with print nearly three times as many leaves as he had lived days. William Prynne, of England, wrote 200 different works. Chalmer's collected edition of the English poets only comes down to Cowper, who died in 1800, and it fills 21 volumes, royal octavos, double columns, small type. The volumes average 700 pages. This gives a total of 14,700 pages, or 29,400 columns. Now it takes about five minutes to read a column with fair attention. Here is a good year's work in reading over, only once. a selection from the English poets.

The amount of reading which a student can get through in a given time hardly admits of being measured by the ell. The rate of reading varies with the subject-matter and the intelligence of the reader; also the rapid glance with which to skim the lines is an important element to be considered. There is a great difference, also whether we are reading a newspaper article, or pages in some book, say, Kant's "Critique of Pure Reason." Just to get a basis to work upon, let us make a calculation in this way: Suppose one reads eight hours a day. Thirty pages is an average hour's reading; this will be 240 pages a day, 1,680 a week, 87,360 a year. Call the average volume 400 pages. This would be about 220 volumes a year. This is only a mechanical calculation. We cannot pretend to guage the mental capacity.

Observations on the Iliad and the Odyssey.

1. The *Iliad* contains 15,693 lines; the *Odyssey* contains 12,110 lines. Each poem is divided into 24 books according to the number of letters in the Greek alphabet; this division has been ascribed to Aristarchus (who certainly used it in his recension), and sometimes to Aristophanes, and also Zenodotus.

Some modern writers think the *Iliad* should have received the name *Achilleid*, and the *Odyssey* the *Odysseid*, the former dealing with the "Wrath of Achilles," and the latter with the "Wanderings of Odysseus." Mr. Grote says that books I, VIII, XI–XXII inclusive seems to form an *Achilleïs*, and books II–VII, IX–X, XXIII–XXIV a *Non-Achilleïs* (Vol II, p. 235). The primary cantos of the *Iliad* have been called *Diòs Boylé* ("The Will of Jove"), which is considered the kernel of the poem.

2. There was a literary sect anciently headed by Xenon and Hallanicus, who were called *Chorizontes* ("Separatists"); these critics believed the *Iliad* was composed by Homer and that the *Odyssey* was entirely the work of another person. The *Wolfians* were followers of Friedrich August Wolfe (1759-1824), who wrote and published, in 1795, a work entitled *Prolegomena*, in which he endeavored to show that the *Iliad* was a collection of poems by many Homers.

3. The earliest person now known to make a quotation from Homer was Simonides of Ceos, born 556 B. C., who quotes the *Iliad* VI, 148, as an utterance of "the man from Chios," as follows:

"*Even as are the generations of leaves, such are those likewise of men.*"

4. Many of the persons mentioned in Homer's epics had double names; some were changed on account of exploits, events, etc.:

Achilles' first name was *Ligyron*, afterwards he was called *Pyrisous* ("saved from the fire"). Chiron is said to have given him the name *Achilles*, because his food was unlike that of others (*a* not, *chilé*, or "*fructus quibus vescuntur homines*").

Achilles' son *Pyrrhus* ("yellow hair"), on his arrival at Ilium was called *Neoptolemos* ("new soldier").

Ulysses was formerly *Hodysseus* ("the evil-good-one") he was also called *Nanus* ("the dwarf"); also called *Cometes* ("long-haired"), he having sworn not to cut his hair till Helen was restored to Greece.

The prize of Agamemnon *Chryseïs* was also named Astynome; the prize of Achilles *Bristeïs*, Hippodameia; the prize of Ajax (Telamon) *Tecmessa*, Teuthras.

Priam ("ransomed") was first named *Podarces;* Paris's first name was *Alexander;* Astyanax was also called *Scamandris.*

5. Godfrey Higgins says it was claimed that Dr. Richard Bentley wrote a treatise to prove that the *Iliad* and *Odyssey* were written by Solomon, king of Israel. But to guard himself from persecution, for so singular an opinion, he added, that they were written after the apostacy of the Wise Man.

Lempriere said that the manuscript of Bentley was in the British Museum, the book never having been published. A writer in the London *Times* of April 30, 1829, says that such a manuscript is not there. In it he endeavored to prove that Homer was of the tribe of Judah.

6. Richard Bentley was the first modern scholar who recognized the presence of the *digamma* in Homeric meter. The earliest hint of his discovery occurs in a note written by him, in 1713, on a blank leaf in his copy of the "Discourse of Free-Thinking," by Anthony Collins (in the Library of Trinity College, Cambridge); the note is as follows:

"Homer's *digamma* Aeolicum to be added; *οἶνος, Fοῖνος,* vinŭ: a demonstration of this, because *Fοῖνος* has always preceding it a vowel: so *οἰνοποτάζον.*"

The digamma was first printed in a quotation from Homer in Benley's edition of *Paradise Lost,* in 1732, a capital F being used; thus Pope's lines in the *Dunciad* (IV, 217-218):

> "*While tow'ring o'er our alphabet, like Saul,*
> *Stands our digamma, and o'ertops them all.*"

7 The *semeia* were certain marks for references, and were six in number used by Aristarchus:

(I) The *obelos,* or "spit" (---), prefixed to a verse to indicate that it was regarded as spurious (*athetesis*). This sign had been previously used by Aristophanes and Zenodotus.

(II) The *diplê* (⸗, also ⸗; and ⊳, also ⊲), a general mark of reference to the commentaries of Aristarchus, placed against a verse containing antyhing notable, either in language or in matter.

(III) The *dotted diplê* (⁝—), prefixed to a verse in which the reading of Aristarchus differed from that of Zenodotus.

(IV) The *asterisk* (*), when used alone, merely drew attention to a repeated verse. Thus it was prefixed to *Iliad* II, 180, because that verse is the same as 164. But if a repeated verse seemed to be spurious in one of the two places where it occurred, the asterisk with the obelus (*—) was prefixed to that place.

(v) The *antisigma* (Ↄ), and the *stigmè*, or dot (·), were used in conjunction. Aristarchus thought that *Iliad* II, 192 should be immediately followed by *Iliad* II, 203-205. He prefixed the Ↄ to 192, and dots to 203-205. Again, *Iliad* VIII, 535-537 had the antisigma, and 538-541 the stigmè, because the latter verses seem to repeat the sense of the former. The stigmè was also used alone as a mark of suspected spuriousness. Aristophanes used the *keraúnion* (⊤), as a collective obelus, when several collective verses were adjudged as spurious. The dotted antisigma (.Ↄ.) was used by some to mark tautology. But these two signs were not Aristarchean.

8. The *Diaskeuasts* were those over-critical persons who corrupted the genuine text. They inserted fictitious lines which they supposed were required for a clearer statement.

9. It is stated that there was a Troy, or Ilion, in Phrygia, in Asia Minor; another in Epirus; another in Latium; another in Egypt; and yet another near Venice. Almost every every nation desired to be believed that they came from conquered Troy.

10. Pope says that Plutarch relates in his *Symposiacs* a memorable event concerning Memmius, the Roman general; when he had sacked the city of Corinth, and made slaves of those who survived the ruin of it, he commanded one of the youths of a liberal education to write down some sentence in his persence, according to his own inclinations. The youth immediately wrote this passage from the *Odyssey* (Λ, 593):

> " *Happy! thrice happy, who in battle slain,*
> *Pressed, in Atrides' cause, the Trojan plain.*"

Memmius burst into tears, and gave the youth and all his relations their liberty.

11. The game of *Penelope* is thus described in the " Classical Manual (p. 271):

" There are great disputes what this game was at which the suitors played. Athenæus relates, from Apian the grammarian, who had it from Cteson, a native of Ithaca, that the sport was in this manner:

The number of suitors being 108, tedy equally divided their men or balls; that is to say, 54 on each side; these were placed on the board opposite to each other. Between the two sides was a vacant space, in the midst of which was the main mark or *queen*, the point at which all were to aim. They took their turns by lots; he who took or displaced that of any of the others, got his own place; and if by a second man he again took it, without touching any of the others, he won the game; and this passed as an *omen* for obtaining his mistress.

This principal mark, or *queen*, was called by whatever name the gamesters pleased; and the suitors gave it the name of *Penelope*. It is said that this game was invented by Palamedes during the siege of Troy."

12. Homer mentions Ægypt in the *Odyssey* (XVI, 315). Much research has been made as to the origin of the name. Some derive it from *Ægyptus*, one of the first kings of the country; from the junction of the two words *Air* and *Æcoptos*, (*Aia* signifying a country), or from the blackness of its soil, of the mud of its rivers, and of its inhabitants, such dark color being called by the Greeks *ægyptos*, from *ægyps*, a vulture. The names *Aeria* and *Melambolus*, also assigned to it by the Greeks, are of the same import. In the Bible it is called *Misraim*, the land of *Ham*, and the field of *Zoan*.

13. Thersites was the names of a Greek at the Trojan war. Homer describes him (*Iliad* II, 255), as deformed in person and mind. Such was his propensity to indulge in contumelious language, that he could not abstain from directing it against the chiefs of the army. He ultimately fell by the hand of Achilles, while he was ridiculing the tears which that hero shed over the body of the slain Penthesilea.

The ancients have ascribed to Homer the first shetch of *satyric* or *comic* poetry, of which kind was his poem called *Margites*, as Aristotle reports. Though that piece is now lost, this episode of Thersites may gives us a taste of his vein in that kind of poetry. But whether ludicrous description ought to have a place in the *epic* poem, has been justly questioned. Neither Virgil nor any of the ancient poets have admitted into their composition the *comic* of this nature. Nor has this been done by the moderns, except Milton, whose fondness for Homer might be the reason of it. However, this is in it kind a very masterly part, and Homer has shown great judgment in the particulars he has chosen to picture, of a pernicious person of wit; the chief of which are a desire of promoting laughter at any rate, and a contempt of his superiors; and he sums up the whole very strongly, that Thersites hated Achilles and Ulysses; in this matter, as Plutarch has remarked in his treatise on envy and hatred, he makes it the utmost completion of an ill character to bear a hatred to the best of men. What is farther observable is, that Thersites is never heard of after this his first appearance; such a scandalous character is to be taken no more notice of than just to show that it is despised. Homer has observed the same conduct in regard to the most *deformed*, and most *beautiful* person of his poem; for Nerius is thus mentioned once, and no more throughout the *Iliad*. He places a worthless beauty and an ill-natured wit on the same foot, and shows that the gifts of the body, without those of the mind, are not more to be hated, than those of the mind itself without virtue.

Master Eckhart's Sermon.

"A GEM OF PUREST RAY."

Recently, an old gentleman of eighty-five years, since passed away, during a social call, recited to me, most eloquently, the following lines:

"Hear Doctor Eckhart, hear him," he began—
There was in days of old a learned man,
Who, longing for the truth, eight long years did pray
That God would show him some one, who the way
Thereto would show. And on a time when he
Was in great longing and perplexity,
He heard a voice from Heaven, or in his mind:—
"Go to the front of the church, where you will find
One that the way to blessedness will show."
Thither he went as fast as he could go,
And found a man whose clothes to rags were worn,
Whose bare and dusty feet were bruised and torn;
Who looked like one acquainted long with sorrow.
He greeted him with "God give thee good morrow."
"I never had ill morrow." Then said he,
Wondering at what he heard, "God prosper thee."
"I never had aught but prosperity."
"Heaven save thee," said the scholar. He again—
"Other than saved I never was." "Explain,
I understand not." "Willingly," said the man,
Whose thoughts upon their conversation ran—
"Thou wishest me good morrow; I reply,
I never had ill morrow; for am I
Hungry or thirsty, I praise God; or say
That I am shivering, as I am today—
Fair or foul weather, hail, or snow, or rain,
As I praised God before, I do again.
Thence comes it that I never had ill morrow,
And thou didst say, as if I was in sorrow,
God prosper thee, poor man! I answer thus:—
Sir, I have never been unprosperous,
For I know how to live with God, and know
That what he does is best and makes it so;
Pleasure or pain, whatever may befall,
I take it cheerfully, as best of all;
And so I never had adversity.
God bless thee, then saidst thou; and I do thee,
I never was unblessed. I long to be

Only of God's will ; to the will Divine,
I have so given what once was will of mine.
That what God wills I will, and all is well ! "
" But if God were to cast thee into hell,
What wouldst thou then ? " the scholar asked.
And he—
" God cast into hell ? It could not be ;
His goodness holds Him back ; but if not so,
I have two arms that would not let him go ;
One is humanity, and therewith I
Would straight take hold of his humanity ;
And with the other, that lifts me above
Up to his Godhead, the right arm of love,
I would embrace Him till He came to me,
And happier there with Him my soul would be
Than in the Heavens without Him ! " Thereupon
The scholar mused, and understood anon,
That not the high and learned path he trod,
But one much lower, nearer was to God.
" Whence camest thou ? " he asked " From God."
" And where
Hast thou found God ? " " Where I abandoned care,
Where I abandoned all. I am a King ;
My kingdom is my soul, and everything,
Within, without, of which I have control,
All that I am does homage to my soul !
No kingdom on the earth so great as this."
" And what has brought thee to such perfect bliss ? "
" Silence and thought ; a mind with God possessed ;
Resolved in nothing else than God to rest.
I have found God, what more the Seraphim ?
And everlasting rest and joy in Him ? "
So Master Eckhart spake and went his way,
And many wondered as they do today.
Strasburg, 1320.

We are now beyond such self abnegation as Father Eckhart's ; we need, rather, self denial and self sacrifice for the good of others, less selfishness and higher aims.

These lines so charmed me that I requested a copy of them, and have printed them for friends, and others, for the good they may do.

I do not know what disciple of Father Eckhart wrote them, or when ; but I find in a biographical dictionary that " Meïster Eckhart was one of the greatest German mystics," and was born 1250.

He was a Dominican and professor of theology in Paris, and was called to Rome in 1302. He afterwards filled various positions in Europe under the church. He preached and taught in Rome, Naples, Paris, Cologne, and Strasburg. It is said he taught "a profound, logical, consistent, Christian Pantheism." It was too liberal and thus disorganizing for the Church, so he was called before the Inquisition, in 1327, and compelled to "conditionally recant certain alleged errors in his theology." How strangely this reads now. He died about 1328.

B.

COINCIDENCES. (Vol. XI, p. 172.) In the royal family of Belgium January has always been looked upon as an unlucky month: January 1, 1890, the palace of Laeken, with all its treasures, was destroyed by fire, when the Queen of Belgium exclaimed, "All our disasters come in January." In January her sister-in-law, Carlotta of Mexico, lost her reason; in January, 1869, her son died leaving heirship to her nephew, Prince Baldwin, who also died in January, 1891; in January, 1881, the palace of the Empress Carlotta was destroyed by fire; in January, 1889, her son-in law, the archduke Randolph, committed suicide.

The number 3 has played an important part in Bismarck's life. The family coat-of-arms bears the motto, "*In Trinitate Robur*,"—three clover, and three oak leaves. He has three children, and three estates; he fought in three wars, and signed three treaties of peace; he arranged the meeting of the three Emperors, and originated the triple alliance; he had under him three great political parties of Germany, Conservatives, National Liberals, and Ultramontanes; he also served under three German Emperors.

Richard Wagner the composer and the number 13 is worthy of note. It takes 13 letters to spell his name; he was born in 1813; these figures added (1, 8, 1, 3) make 13; hence the letters in his name and the sum of the figures of his birth-date make twice 13; he composed exactly 13 great works; "Tanhäuser" was completed April 13, 1845; it was first performed March 13, 1861; he left Buyrenth September 13, 1861; September is the ninth month, and hence 9 added to the figures 1, 3, make 13; finally he died February 13, 1883.

DAVID M. DRURY, Brooklyn, N. Y.

ANCIENT AND HONORABLES. (Vol. XI, p. 178, 182.) In 1637, in Boston, certain men formed themselves into a company which continues to this day, the oldest band of citizen soldiery in America. The organization was informal at first. John Winthrop says in his journal :

"Divers gentlemen and others being joined in a military company desired to be made a corporation, but the council, considering from the example of the Prætoriæn Band among the Romans, and the Templars in Europe, how dangerous it might be to exact a standing authority of military men, which might easily in time overtop the civil power thought fit to stop it betimes; yet they were allowed to be a company, but subordinate to all authority."

Accordingly, the "Military Company of Massachusetts" was formed, and Robert Keayne was Captain; he had been connected with the "Honorable Artillery Company" of London; in course of time the organization was called the "Honorable Artillery Company;" since then it has been known as the "Ancient and Honorable Artillery Company," which name has been confirmed by the Legislature. For further information see Zachariah G. Whitman's "History of the Ancient and Honorable Artillery Company," Boston, 1842.

DAVID M. DRURY, Brooklyn, N. Y.

CONSUBSTANTIATION. (Vol. XI, p. 202.) When Queen Elizabeth was questioned of her faith in the Sacrament, she ingeniously avoided giving offence, and doing away with discussion, by replying with the stanza quoted by "L."

"Christ was the word that spake it, | He took the bread and brake it,
And what his word did make it, | That I believe, and take it."

Scarcely less ingenious was the reply of Bishop Halifax, when Regius Professor of Civil Law at Cambridge, upon Dr. Parr and the Rev. Joseph Smith (both residents at Stanmore) applying to him for his judgment on a literary dispute between them. His response was in the following official language, by which he avoided the imputation of partiality :

"*Nolo interponere judicium meum.*"

RELIGION AND RUM—QUOTATION. (Vol. XI, p. 178.) The quotation, "There's naught, no doubt, so much the spirit calms, as rum and true religion," is from Byron's *Don Juan*, canto II, v. XXXIV.

J. G. GHOLSON, Broughton, Ill.

FIRST NEO-PLATONIST. (Vol. XI, p. 202.) Plotinus, a philosopher born at Lycopolis, in Egypt, A. D. 205, is generally regarded as the first expounder of the Neo-Platonic doctrine. Nature had endowed him with superior parts, particularly witha an extraordinary depth of understanding, and a bold and vigorous imagination. He early manifested these traits in the school at Alexandria taught by Ammonius. He traveled East and studied the Oriental Philosophy, the systems of thought on their native soil. He was an enthusiast, and never reduced his knowledge into systematic form. His scattered writings were collected by Porphyry in six books. He died A. D. 270, at Campania, having excited the almost superstitious veneration of his disciples. He taught Neo-Platonism at Rome and "Romano-Alexandrian" was applied to it.

BOREAN OR BARCAN? (Vol. XI, p. 199.) I note in the reprint of Bryant's *Thanatopsis* from the *North American Review*, 1817, that the word "Borean" appears in place of "Barcan," as in our later books containing the poem. When was the change, or was it an error?

READER.

We cannot answer this question futher than to say that the word is "Borean" as originally published in the *Review*. Also, the word "Oregon" is spelled 'Oregan" in the *Review*.

THE NAMELESS BARD. (Vol. XI, p. 116.) This is the name given to Thomas James Mathias, by Canning in his poem *New Morality*. Mathias was the author of "The Pursuits of Literature."

THE "GERENIAN KNIGHT." (Vol. XI, p. 116.) Nestor is called "The Gerenian" by Homer in the *Iliad* (II, 183), an epithet supposed to have been derived from the Messenian town of *Gerenia*, in it he is said to have been educated. Some other refer the epithet to him on account of his age. He is also called the "Pylian Sage," from his native city.

THE OGDOAD (8). (Vol. XI, p. 178.) The *Ogdoad* is considered to be the reflection of the *tetrad*, or *quaternary* (□), on itself (□□); This is the explanation of the Marcosian Gnostics. Their eight great gods are called the Sacred Ogdoad. There was much symbolism connected with the forms of the figures, and also the forms of the letters of nearly all ancient alphabets.

PRINTING IN AMERICA. Printing was introduced into America at Mexico by the Viceroy Mendoza, in 1536. The first book printed was the "Escala espiritual de San Juan Climaco," of which no copy is now known to be extant; but the oldest American book now known to be in existence is the "Manual de Adultus," dated 1640, of which only the last four leaves are to be found in the library of the Cathedral of Toledo. The name of the earliest printer is an open question.

Cambridge, Mass., is entitled to the distinction of having the first printing-p ess in North America (Mexico then being considered as in South America). This printing-press was under the charge of Stephen Daye. For this press the colony was mainly indebted to the Rev. Jesse Glover, a non conformist minister, having considerable estate, who had left England to settle among his friends in Massachusetts. Some gentlemen of Amsterdam also gave toward furnishing of a printing-press with letters, "forty-nine pounds and something more." This was about 1638. The first book printed on this press in America was the "Bay Psalm-Book," in 1640.

The first book issued in the Middle Colonies was an Almanac, printed by William Bradford, in 1685, near Philadelphia. Bradford was brought over from England, in 1682, by William Penn. As the government of Pennsylvania became very restrictive in regard to the press, Bradford, in 1693, removed to New York, was appointed printer to that colony, where he established in 1725 the the *New York Gazette*, the first newspaper published there. He died May 23, 1752, after an active and useful life of 89 years.

The first newsper in America was the *Boston News Letter*, which was first published by John Campbell, on Monday, April 24, 1704. It was regularly published for 72 years. The second was the *Boston Gazette*, began December 21, 1719. The third was the *American Weekly Mercury*, published in Philadelphia, by Andrew Bradford, on December 22, 1719. James Franklin, an elder brother of Benjamin, established the *New England Courant*, August 17, 1721.

The oldest living newspaper in the United States is the *New Hampshire Gazette*, established in Portsmouth, N. H., in 1756; hence it is now in its 137th year. (First issued in October 7, 1756.)

The *North American and United States Gazette* leads the existing daily press of this country in point of being the first. It is

the successor of the *Pennsylvania Packet*, (begun in 1771, becoming a daily paper in 1784), and is still the chief commercial journal in Philadelphia.

The first paper-mill in America was established near Germantown, Penn., in 1690, by William Rittenhouse.

Two copies of Bradford's Almanac are known to be in existence.

THE SOLIPSES. (Vol. XI, p. 202.) The *Solipses* are mentioned by Herbert, in his work "Nimrod," Vol. IV, p. 481. They boast of their origin in the following account:

"The raven, which was sent out of Noah's ark, picked up an eagle's egg, but dropped it again, being allured by the scent of carrion. The egg fell upon dry land, and the rays of the sun carried it up to the rainbow. Out of that egg were hatched the mighty men who built the Tower of Babel. After the confusion of tongues they went to Sodom and were so hospitably received by Lot, that they undertook to take care of his family; but having neglected their charge, in suffering Lot's wife to look backwards, they and she together were turned into one statue of salt. The magicians of Pharaoh broke off a fragment of that statue for certain magic uses. And that fragment contained the ancestors of the Solipses. Pharaoh took it with him when he was pursuing Moses, and dropped it in the Red Sea. The sea melted it, and it again produced the Solipses, who have been multiplying ever since, and they have never ceased to illuminate the earth, as the sun does, and to be like the rainbow. a token of peace between God and man."

Lucius says the doctrine of the Solipses was drawn from the Pentateuch which they had corrupted, with their commentaries. The work says that the word is not from *solus ipse*, but from *Sol ipse*. "Every Sol-ipse *is a Sun* sufficient to light one world, and their monarch to light a thousand." The whole of that is signified in the name Solipse. They admit the resurrection of the dead, but only of themselves and their monarch.

They have another meaning for their name, which is confined to a secret or universal language. The name in the Magogian tongue signifies "the providence of all the gods." The say that all the gods respect their monarch. The nobles of the realm salute one another whenever they meet. The Solispes have been claimed by several secret institutions as their origin.

AZAZEL — SCAPEGOAT. (Vol. XI, p. 202.) According to biblical interpreters the word *Azazel*, translated "scapegoat" in Leviticus XVI, 8, 10, and 26, is a word of doubtful meaning. Some contend that it is the name of the goat itself sent into the desert. Some have taken the name to be the place to which the goat was sent. While many others say that the word is the name of the personal being to whom the goat was sent.

Aben-Ezra quotes the words of an anonymous writer referring it to a hill near Mount Sinai. Vatablus adopts this opinion.

Le Clerc, with some of the Jewish writers, considers that it denotes the cliff to which the goat was to be thrown down. So Pseudo-Jonathan, Saadias, Erpenii, and Jarchi interpret it to be a *hard* or *difficult* place.

Gesenius gives to *Azazel* the same meaning as the Septuagint has assigned to it, if *Apopompaios* is to be taken in its usual sense; but the being so designated he supposes to be a false deity who is to be appeased by such a sacrifice as that of a goat. He derives the word unused in Hebrew, but founb in Arabic, meaning "to remove or take away." Ewald agrees with Gesenius, and speaks of Azazel as a demon belonging to the pre-Mosaic religion.

Others, with scarcely less superstition, have regarded him as an evil spirit, or the so-called Devil himself. So among the Rabbins, Menahem mentions four arch-demons, Azaël, Azazël, Machazaël and Sammaël. In the Book of Enoch LIII, 5, Azazel is named among the chiefs of the spirits whose doctrine and influence had corrupted the earth. He is not to be confounded with Azazyel (Enoch X, 12) who had also corrupted the earth.

Among the Gnostics Azazel was regarded as Satan, on which account Origen did not hesitate to say that the Devil was meant in the several passages cited in Leviticus. From the Jews and Christians the word passed over to the Arabians; and so in the later magical works Azaël and Azazël are reckoned among the genii that preside over the elements.

Hengstenberg affirms with great confidence that Azezel cannot possibly be anything but another name for Satan. He considers that the origin of the rite was Egyptian, and the Jews substituted Azazel, or Satan, for Typhon, whose dwelling was the desert.

RELIGIONS IN THE NEW TESTAMENT. How many kinds of *religions* are mentioned in the New Testament? SELWYN.

We observe this can be answered from two standpoints. We will answer from one. Cruden's "Concordance" readily refers to *four* stated kinds of *religions*:

Our religion. "Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee" (Acts XXVI, 5).

Jews' religion. "For ye have heard of my conversion in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Galatians I, 13).

Vain religion. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain" (James I, 26).

Pure religion. "Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world" (James I, 27).

Possibly "SELWYN" wants a list of the sects, such as Sadducees, Pharisees, Nicolaitans, etc. If so, let some one furnish such a list.

DEGREE OF LATITUDE. Why are not degrees of latitude all of the same length? L.

B. F. Burleson, o fOneida Castle, N. Y., answers this question in a contemporary, which is so plain and concise that we reprint it.

"By very accurate measurements of meridian arcs in many European countries, and elsewhere, a degree of latitude at the equator has been ascertained to be 68.702 miles in length, and from thence, as far to the north as measurements have been made, they have been found to increase in such a manner, that a degree at the pole is computed to be 69,396 miles in length. If the earth was a perfect sphere, a degree of latitude would be everywhere the same. From observations made in all parts of the earth, the apparent phenomena of the irregular increase of the distances between the parallels of latitude, is comparatively harmonized by supposing the meridian to be an ellipse of which the polar diameter is the minor axis. The major axis, or equitorial diameter of this ellipse is 7926.708 miles; the polar diameter is 7899.755 miles. From measurements that have been made at right angles with meridians, the equator and the parallels of latitude, have been found to be nearly, if not quite, circles. Hence the shape of the earth, which is a solid, generated by the revolution of the semi-ellipse, about its minor axis."

WORDS THAT END IN "CION." The New York *Tribune*, published an extract on the difficulty of finding three English words of two or more syllables ending with "cion." Eugene Field, the Chicago poet and humorist, printed in the Chicago *News* a list of five words ending with "cion." Thomas Mason, of New York, has found eight such which is declared to be a complete list. Here is his list :

Cestracion,	Internecion,	Scion,
Coercion,	Ostracion,	Suspicion.
Epenicion,	Pernicion,	

Mason says these are all in Webster excepting "cestracion," which he also says is in Worcester. We do not find "epenicion" in Webster, but "cestracion" is found in the *definition* of "cestrationt," a genus of fish.

As this is a good exercise for word-hunters, here are some that our readers may add to :

Names ending in "ology" : Assyriology, Egyptology, Homorology.

Names ending in "ryon," "tyon," "tion" : Amphictryon, Sambatyon, Harpocration.

Words ending "onymous" : Anonymous, Hieronymous, Cryptonymous, Eponymous, Pseudonymous, Synonymous.

A name found in Webster's "Greek and Latin Proper Names" : He au'ton ti'mo ru'me nos.

THE ALPHABET. Morgan Kavanagh, in a work on the "Science of Language," in two octavo volumes, London, 1844, (Vol. I. p. 271), says the English alphabet in its regular order, A B C D E F G H I J K L M N O P Q R S T U T W X Y Z will give the following words : *ea ib ic id ef guis ; ik il im en op eque er is thew, eke is wysed.* He says these words mean :

"This first book is had of the Jews ; it opens the mind, and it is good breeding and wisdom."

He says further : "In these few words we have the history of the alphabet as a whole, since we are told whence it comes ; and we have also its eulogy, since it is said to open the mind, and be good breeding and wisdom ; and, in this enumeration of the advantages inseparable from an acquaintance with the first book, which is the key to every other knowledge, we read a forcible exhortation, calling upon all men to make letters a study. It were difficult to say more in so short a space."

EPITAPH IN NORFOLK, ENGLAND. The following epitaph is said to be on a tombstone in Norfolk, Eng., upon a maid-of-all-work, copied by the New York *Sun* from a Toronto paper :

There lies a poor woman who always was tired,
For she lived in a place where help wasn't hired.
Her last words on earth were : " Dear friends, I am going
Where washing ain't done, nor sweeping, nor sewing :
And everything there is exact to my wishes,
For where they don't eat, there's no washing of dishes.
I'll be where loud anthems will ever be ringing,
But having no voice I'll be clear of the singing.
Don't weep for me now, don't weep for me never
For I'm going to do nothing for ever and ever ! "

BOURN. A limit or boundary ; a word familiar to the Mason in the monitorial work of the Fellow Craft's degree, where he is directed to remember that we are travelling upon the level of time to that undiscovered country from whose bourn no traveller returns ; and to the reader of Shakespeare, from whom the expression is borrowed, in the beautiful soliloquy of Hamlet :

" Who would fardels bear,
To grunt and sweat under a weary life ;
But that the dread of something after death—
The undiscovered country, from whose bourn
No traveller returns—puzzles the will. "—*Act* III, *Sc.* I.

A DIFFICULT RIDDLE. The following riddle appeared in the press a quarter of a century ago, and a contemporary says it yet remains unanswered. Will our readers give it a thought ?

I sit stern on the rock while I'm raising the wind,
But the storm once abated I'm gentle and kind.
Kings sit at my feet who wait at my nod
To kneel in the dust on the ground I have trod.
I'm seen by the world and known but by few.
The Gentile detests me, I am pork to the Jew.
My weight is three pounds, my length is a mile,
And when once discovered you'll say with a smile
That the first and the last are the pride of our isle.

It is probably an English riddle. It is also said to be a word of one syllable.

QUOTATION ON BERKELEY. Where can this couplet be found? T.

" When Bishop Berkeley said ' there was no matter;'
And proved it—'t was no matter what he said.' "

THE FRESHMAN'S PUZZLE. I knew a Trinity man of absent habits, who actually, after residing two years in college, having occasion to call upon an old school fellow, a scholar of Bene't before it was *rebuilt*, was so little acquainted with the localities of the university, that he was obliged to inquire his way, though not two hundred yards from Trinity. Such a man could scarcely be expected to know, what most Cantabs do, that QUI Church, which is situated about four miles from Cambridge, "rears its head" in rural simplicity in the midst of the *open fields*, seemingly without the "bills of mortality;" for not so much as a cottage keeps it in countenance. This gave occasion for a Cambridge wag to invent the following puzzle:

"Templum QUI stat in agris,"

Which has caused many a freshman a sleepless night, who, ignorant of the *status* QUI, has racked his brains to translate the above, *minus* a QUOD *pro* QUI.

DAYS PRIMITIVE LENGTH. The following, relative to the length o the days ages ago, appeared in *Good Words*:

As the evidence of the earth's crust proves that our globe has lasted for incalculable ages, it becomes of interest to think how far the gradual elongation of the day may have attained significant proportions since very early times. It may be that even in a thousand years the effect of the tides is not sufficient to alter the length of the day by so much as a single second. But the effect may be very appreciable or even large in 1,000,000 years, or 10,000,000 years or 1,000,000,000 years. We have the best reasons for knowing that in intervals of time comparable with those I have mentioned the change in the length of the day may have amounted not merely to seconds or minutes, but even to hours.

Looking into the remote past, there was a time at which this globe spun around in twenty-three hours instead of twenty four; at a still earlier period the rate must have been twenty hours, and the futher we look back the more and more rapidly does the earth appear to be spinning. At last, as we strain our gaze to some epoch so excessively remote that it appears to have been anterior to those changes which geology recognizes, we see that our globe was spinning round in a period of six hours, or five hours, or possibly even less.

Here then is a lesson which the tides have taught us; they have shown that if the causes at present in operation have subsisted without interruption for a sufficiently long period in the past, the day must have gradually grown to its present length from an initial condition in which the earth seems to have spun around four times as quickly as it does at present.

QUESTIONS.

1. It is said that Louis XI, for the instruction of his son, reduced the whole Latin language to these words only :

"*Qui nescit dissimulare nescit regnare.*"

What is the plain English of this ? LLEWELLYN.

2. What is the meaning of the words *Ahiman Rezon*, the name of a work held in high esteem by Freemasons? INITIATE.

3. Some logical writer has formulated theology into a *Pentad*, as follows :

1. *Thesis*, The Scriptures. 3. *Mesothesis*, The Spirit.
2. *Prothesis*, The Word=Christ. 4. *Synthesis*, The Preacher.
5. *Antithesis*, The Church.

This sounds like Stephen Pearl Andrews, but I do not find it in his works. Can any reader enlighten me ? HERBERT.

4. What is the subject of *is* in this quotation from Romans VI, 23? "The wages of sin *is* death." Can "wages" be the subject ? or is "death" the subject? OBSERVER.

5. Will some one give us an account of a remarkable character known as Stephen Burroughs ? He hailed from some New England State, as I recall the name. HOOSIER.

6. Where can the old song be found known as "Perry's Victory ?" I think it begins,

"It was the tenth of September, as you all remember."

H. E. R.

7. Who was the real person who wrote poems under the name of "Ruth Rathborne" some thirty years ago, and published the same in the Manchester (N. H.) *Union Democrat* ? RESIDENT.

8. What other words besides *focus* and *foci*, *magus* and *magi*, have a change in sound of *c* and *g* from singular to plural ? X.

9. What is the *Macroprosopus* and the *Microprosopus* ? X.

10. Give us the different meaning of *regeneration*, *transmigration*, *reincarnation*, and *metempsychosis*. X.

11. Were the inhabitants of *Heliopolis* (On, Genesis XLI, 45) or *Beth-shemesh* (Jeremiah XLIII, 13) Zorosatrians ? LEON.

CERTAIN COMMON SUPERSTITIONS. The following superstitions are given, not as altogether unrecorded, but as examples of beliefs generally diffused:

If a cat, while sitting beside a door, is seen to wash its face, expect company.

If two spoons, knives, forks, or a double allowance of food be given at meals, some one may be expected who will arrive hungry.

Dogs howling at night indicate death.

If a child, before it is a year old, obtain a glimpse of its own face in the mirror, it will not live.

Breaking a mirror is certain death to the person in less than a year's time.

To see one's shadow while looking in a mirror is a sign of death.

Spilling salt is an indication of a quarrel; to avert this throw a pinch over the left shoulder into the fire.

Whether going on business or pleasure, iti s an unlucky omen to meet a funeral procession.

When one hears an evil wish or prophecy, in order to avert it, it is necessary to quickly cross the first fingers of each hand.

Always pick up pins; if the head is toward you, it is good luck; if the point is towards you, bad.

Look at the new moon over the right shoulder and wish. If you see it inadvertently over the left shoulder, bad luck will attend you until the next new moon.

A dream of a wedding indicates a funeral; of white flowers, sickness, and probably death; of white horses, trouble.

If one chances to pass an axe or a hatchet, lyinging upon the ground with the edge turned towards him, expect misfortune.

Dropping a dish towell is a sign of company.

When soot burns on the bottom of pots and kettles, a storm is soon expected.

If a clock strikes out of time, it betokens a calamity in the household, and probably a death.

If the palm of the right hand itches, it indicates that one will shake hands with a friend from a distance; if the left hand itches, it means money.

A stem from a tea leaf, floating upon a cup of tea, means a visitor. There is also a charm to insure the arrival of a guest:

Bite off his, throw him under the table,
And he will come if he is able.

If the right ear burns, some one is speaking good of us ; if the left ear burns, he is speaking evil.

In speaking, if one bites one,s tongue, it is more than likely that the statement would have been a falsehood.

A sore on the tip of the tongue, shows that it has uttered a falsehood.

Always avoid meeting a cripple face to face ; it brings bad luck.

Always wish when you see a shooting star ; if the wish is uttered before the star is out of sight, it will come to pass.

To find a horseshoe is good luck ; always place it over an outside door and nothing but good luck will enter.

When knives, forks, and scissors, in falling, stick upright in the floor, prepare for guests.

Never watch a departing friend out of sight, for if you do he will never return.

If swallows fly lower than usual, expect rain, if roosters crow more than usual, look for rain or news.

If land-birds fly towards water, and sea-birds towards land, rain is portended.

The first article carried into a new house determines the future of its occupants ; never begin with taking in knives or sharp-edged tools.

Remember the dream you have when sleeping for the first time in a strange room ; it is sent for a warning.

If one chance to see a spider suspended from its web directly in front of the face, and utter a wish, if the spider ascends, the wish will come true; if it descends, it is true.—*Mary E. Chamberlain, Muskegon. Mich., in American Folk-Lore Journal, April-June, 1893.*

WASTE BASKET OF WORDS. *Pernickety* — This word is given in Stormouth's Dictionary as is use in Scotcland, and as coming from French *par niquet*, a trifle, indicating a precise, over-careful person. Angularity would thus seem to be a derivative sense, especially as applied to objects. —*Louise Kennedy.*

Ferrydiddle, a chickaree or red squirrel, *Sciurus hudsonius*. This is a common name in the mountains of Virginia. The word is not found in the " Century Dictionary."

Keil, a kind of red chalk used by railroad engineers, and to be had of country drug-stores in the Southern United States. This word is in very common use, but does not occur in the " Century Dictionary."

Skin the Cat.—An expression used by boys to describe an athletic sport ; a boy hangs by the hands from a trapeze, and passes his legs though the circle formed by the wooden rod and the upper part of body. Boys commonly " skin the cat " both forwords and backwa —*H. Carrington Bolton, New York, N. Y.*

Books and Pamphlets Received.

THE RELIGION OF SCIENCE LIBRARY. Vol. I, No. 1, July, 1893. "The Religion of Science," by Dr. Paul Carus, is the first number of the new bi-monthly serial, published by the "Open Court Publishing Company, 770 Monon Building, 324 Dearborn St., Chicago, Ill. Subscription price, yearly, $1.50. Single numbers, 25 cents each. These works of substantial thought are within the means of the popular reader and contain the best essays on subjects that should engage the attention of all classes. "My people are destroyed for lack of knowledge." "Hold fast as a refuge to the Truth." These quotation are on the title-page of No. 1 and are key-notes to the essay. This will be followed by monographs of Prof. F. Max Müller, Th. Ribot, Alfred Binet, Paul Carus, Gustav Freytag, and other writers of distinction.

The Monist, a quarterly magazine of philosophy and science, price, $2.00 a year. The Open Court, weekly, devoted to the religion of science, price, $2.00 a year. These are published at the same office.

THE BENN PITMAN SYSTEM OF PHONOGRAPHY is the American System of Shorthand. All works in this system can be ordered direct from The Phonographic Institute, Cincinnati, Ohio, which also publishes "The Phonographic Magazine," edited by Jerome B. Howard, large 8vo' 44 pp. or more monthly, at $1.50 a year. Eight pages of lithographed phonetic shorthand. (See circular of publications and prices enclosed in this No. of NOTES AND QUERIES.)

BENJAMIN FRANKLIN, No. 188, AND ABNORMAL MAN, No. 195, pp. 450 and 446 respectively, the former by Francis N. Thorpe and the latter by Arthur MacDonald, are full and complete on the subject-matters. Circulars of Information, Bureau of Education. Washing-D. C., 1893. Also Reports of Commissioner of Education, Vols. I and II, 1889-1890. From the Commissioner of Education.

S. P. Q. R. TVSCVLVM. Periodicvm Latino Græcvm, Editvm Cvra et Avctoritate Accademiæ Rvgbianæ, 1415 Locvst St., Philadelphia, Pa. Cvrsvs Primvs. Ser. I. Fasc. 1, Kal. Apr. 1893. Cvsvs pro $1.00-is. Fasc. 2, Kal. July, 1893. It proposes to teach Latin and Greek after the modern, effective method, that is, colloquially. The summer school is held at Asbury Park, N. J., and seeks through "Tusculum" a universal revival in the study of the Classics. It comprehends Latin and Greek as languages to be spoken as well to be studied and read. Let those who desire to speak Latin and Greek at once subscribe for "Tvscvlvm."

THE AMERICAN DICTIONARY OF PRINTING AND BOOKMAKING. Oct., 1893, Part 11. Issued quarterly; to be 600 pp. Illustrated. To be completed in three years. $6.00 subscription to "The Bookmaker" secures also the Dictionary of Printing. Howard Lockwood & Co., 126 & 128 Duane St., New York City. Subscribe now and secure the work with "The Bookmaker." Technical, historical, biographical.

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The Astrology of the Old Testament.

A volume replete with interest, with instructions in Astrology, simplified by tables calculated by Karl Anderson, Professor of Astrology, so that any one of common education can cast a nativity and *judge* the figure. This work is especially recommended to all Free Masons, students, and men of science of whatever persuasion. By the science of Astrology, purely magnetical and mathematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man and woman. The mother of Navigation, Astronomy, and Surveying — the source of all knowledge, prophecy, and wisdom of the ancient peoples, and of the ten great religions of the past. Cloth, 8vo., illustrated, pp. 502. Price, $5.00, postage, 25 cents. Address Karl Anderson, 131, Tremont Street, or Colby & Rich, 9 Bosworth Street, Boston, Mass.

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ASTRONOMY AND ASTRO PHYSICS. Formerly, "Sidereal Messenger." Now Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $4.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena". Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to this popular scientific serial.

OCT 1 1893
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MISCELLANEOUS

NOTES AND QUERIES

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"Such is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. OCTOBER, 1893. No. 10.

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"The Balance of Physics, and the Earth's True Solar and Lunar Distances Discovered and Demonstrated, and by Astronomical Facts seen in Eclipses." By Edward Dingle. 8vo. cloth, pp. 256. London, 1885. A religio-mathematico treatise on the "birth of numbers." Law, space, matter, inertia, gravity, force, friction, form, electricity. Sent postpaid on receipt of $1 25

"The Earth's Ecliptic Angle Demonstrated to be the Standard, Universal." By Edward Dingle. 8vo. limp cloth, pp. 52. London, 1887. A mathematical treatise on parallax, the pendulum, standard time, tidal waves, Kepler's laws. Sent post paid on receipt of 80 50

"A Study of Longitude as Discovered by the aid of the Altitude and Declination only." Edward Dingle. 8vo. limp cloth, pp. 24. A mathematical study of theoretical and practical longitude in its application. Sent postpaid on receipt of $0 50

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HARV... OCT 4 ...

MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

' Number, weight, and measure, are the foundations of all exact science."
—SIR JOHN HERSCHEL.

VOL. XI. OCTOBER. 1893. No. 10.

Theory of the Gulf Stream.

BY JOHN P. WHIPPLE.

They are produced by the tidal wave and the land with its peculiar formation.

It the earth was a true sphere and evenly covered with a layer of water, the tides would follow the moon around the earth like a broad but gentle swell, and not exceed five feet in height directly under the moon, and there would be no gulf stream or any other ocean currents. If there was a narrow belt of land reaching from pole to pole it would act on the principle of a dam and would stop the natural course of the tide and would raise it from five to twenty five feet at least.

To cause a very high tide, form a bay one hundred miles long and fifty miles wide at the mouth and gradually coming to a point at the extreme end ; locate it in this belt of land, that reaching from pole to pole it would act on the principle of a dam and would stop the natural course of the tide, and would raise it from five to twenty feet at least. To cause a very high tide, form a bay 100 miles long and 50 miles wide at the mouth, and gradually coming to a point at the extreme end ; locate it in this belt of land, that reaches from pole to pole, directly under the moon. The tide would rise at the extreme end of the bay 100 feet at least. This formation gives the tide a very good opportunity to enter the bay and force the water upward. To make this better understood, I call your attention to the Bay of Fundy , it is this principle that causes the tide to rise 60 feet or more at the head of that bay ; it is the form of the bay that causes the

tide to rise so high. Now let us change ends of this bay and see what the effect will be, the location being the same, and the mouth of the bay only 50 feet wide, and 100 miles long, and 50 miles wide at the extreme end or head, there would be no tide at the extreme end, the opening being so small at the mouth and the demand for the water so large as it made it way up the bay that it would lose its force long before it reached the head. But every tide would fall into the bay and every ebb tide fall into the ocean. There would be no possible chance for a sufficient quanitity of water to get into this bay to make a tide to the extreme end. The gulf of Mexico is a representation in part, of this formation, so much so, that the tide is quite small on the west shore.

To produce a mill privilege or an ocean current, cut a channel at the head of the bay first described, into the ocean on the other side of this belt reaching from pole to pole. This is the reservoir, or the mill-pond.

Cut a channel across the Isthmus of Panama large enough to let the water through that makes the Gulf stream and it will turn its course into the Pacific ocean and cease to cross the Atlantic ocean to warm the shores of Europe as it now does. The ocean currents are all equalizers of water. If the water remained equal there would be no ocean currents. The land with its peculiar formation and the tide are continually making the water unequal; the tide and the winds are the two great forces that move and stir the water in the ocean. The moon and sun attract the water from the poles to the center directly under the moon at the tropics, and it is brought by the tide waves from the east to the west shore and is held there by the attraction of the moon and the sun and is forced along the shores north aud south. The islands on our eastern coast act on the principle of a breakwater; they change the course of the water and force it into the Gulf of Mexico which becomes the reservoir or fountain head. It is the peculiar formation of the land that forms this marvelous stream; it runs out of the gulf like a large river out of a lake. It also runs on the principle taht all other streams do. As it is a great equalizer of water as well as heat, so it makes it course in the direction where the water is the most deficient and lowest.

It is the surplus water brought there and forced out of the tropics by the tide wave; it acts somewhat on the principle of an eddy, it forces the cold water from the poles; it is the cause of the cold currents and the warm; it is the great moving force of all the ocean currents.

At the Isthmus of Panama, if the water is not higher on the east shore than on the west shore, then this theory is not correct, but will stand or fall when a true survey accross the Isthmus is fully made known. The continent of America is the great dam in the ocean and

changes the course of the tides, and causes tides to change into currents. Turn the continent of America so it will be lie east and west and it will change the ocean currents, destroying some and making others. If there was no other land on the globe than America, there would be no ocean currents, only those connected with America. But such is not the case, for Africa has a point of land in the way ; also, Australia and New Zealand are in the way ; and Asia also interferes and assists in stopping the tides and making ocean currents run up the Pacific ocean ; so when we find large bodies of land directly in the way of the tidal wave we find ocean currents also. All large oceans have their counter currents or eddies ; the water that has been carried west by the tide has to come back in the form of currents to supply the deficiency, ad this stirs the water into the eddy motion. The tide with the land and its formation will produce every circumstance connected with the ocean currents.

Some of the trade winds are caused by the rotary motion of the earth, ; the sun is continually warming the air at the surface of the earth, which makes it lighter, and the night cools it and makes it heavier, so the cool air follows the sun around the earth, and that is the cause of its keeping in one direction. The tide opposite from the moon on the other side of the earth is cause by the reacting force. Every child that has learned to swing by a suspended rope or otherwise, has learned the force of this law, and every one that moves water in very wide vessels will have to attend to this force, or they will be likely to let some of it slop over and out of the vessel

The sun is continually expanding the side of the earth nearest it, making it lighter ; night condenses and makes the opposite side heavier, and its motion around the sun causes it to rotate. If the earth should change its course and take the opposite direction round the sun, its rotation would qe in the opposite direction also.

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2. WHO WAS TAXO? Chapter IX of the book, "The Assumption of Moses," contains the following verse. Who was this Taxo? Was he known by some other name in the Old Testament ? O.

"In that day, at his command a man shall arise from the tribe of Levi, whose name shall be Taxo. And he shall call his seven sons unto him, and thus address them : 'Behold, my sons, a second time has vengeance fallen upon this people, a cruel, punishment, and pitiless captivity. What nation or people has suffered for their iniquities as we have suffered? Ye see and know that we have never tempted God, neither our fathers nor ancestors, so as to transgress His commandments. And herein lies our strength. Let us then do this : let us fast for three days ; and on the fourth day let us go into a cave which is in the field, and rather die than break the commandments of our God. For if we do this and die, the Lord will avenge our blood.'"

ODD AMERICAN BIBLES. Mistakes and peculiarities in the different editions of the English Bibles has served as the theme of many an amusing chapter; but a rich gleaning awaits the person who will search with patience the field of the American issues.

Many an edition contains the blunder in II Corinthians XII, 2, of "about fourteen years ago," for "above fourteen years ago." More than one edition has in Acts XII, 4, "four quarternions," for "four quaternions." The American Bible Society's forty-cent Bible went through perhaps a hundred editions where in Acts VIII, 11, was "betwitched," for "bewitched," before the error was discovered at the Bible Pavilion at the Centennial Exposition, in Philadelphia, in 1876.

Perhaps the worst specimen of an English Bible that was ever printed, is "The English Version of the Polyglot Bible," as stereotyped by Christman & Co., Philadelphia, and sold throughout the world, imprinted of various firms. The plates were corrected about 1850, and purged of many errors; but yet there are various errors in it. The early editions contain many amusing errors when read side by side of the late editions. We might endure in Luke XXII, 64, a superfluous h in "phrophesy"; or in Acts XV, 39, an extra s on "Cypruss"; or in Colossians IV, 16, a superfluous s in "espistle"; but when in John IV, 23, we read that "the true whorshipper shall worship the Father in spirit and in truth," it becomes too flagrant. We may not notice the bad grammar, in XV, 30, in the loss of a t from one word, "thou has killed for him the fatted calf," but it becomes troublesome in I Thessalonians V, 23, when we read "And the very God of peace sanctify you holy" (for wholly"). The change of an e for a t in Genesis IV, 6, in "Why are thou wroth?" is noticible, but it is vexatious in Revelation, XI, 18, when we read "And the nations wery angry" for "were angry." Like errors only confuse a little in Matthew XXV, 21, for "the loss of an e in "thee," in "I will make the ruler over many things" In Mark V, 6, we have "he run and worshipped him," for "he ran and worshipped him." In Acts VIII, 3, we have "hailing men and women," for "haling men and women." In Luke VI, 4, we have, in this edition, "snow-bread," for "shew-bread." Even the change of a capital to a lower case letter is not without its unfortunate crazy result: the Moabite city "Madmen" becomes the plural of simple lunatics; for in Jeremiah XLVIII, 2, is seen "Also thou shalt be cut down, O madmen," for "O Madmen."

Certain mistakes are so characteristic of the editions of certain societies and publishing houses that often the imprint of a given Bible can be told when the title-page is gone. It would be well for one publishing house at least, in Philadelphia, to scrutinize the Bibles it has published for scores of years past. The English-speeking world hardly knows its debt to the authorized English publishers and to

the American Bible society for the accuracy of the Bibles which they publish. Mistakes, however, are not all. Many of the Bibles carry a fraud on their title-pages. The first American Greek Testament purported to be a reprint of Mill, while it was more nearly the Elzevir or Beza text. Wilson's Diaglott professed to be an accurate reprint of Stephens', while it was not. The Greek-Latin New Testament was printed in New York in 1824, and re-published in 1858. It was considered the most popular Greek Testament printed in America, and professed to be a reprint of John Lensdens; but recent years has proved it is not, and it has been shown that it makes other pretenses on the title-page, which it is considered very strange that the claims were not before detected.

A CURIOUS BEQUEST. Among the professors of the University of Basel, Switzerland, none occupied a higher place than Ignaz Hoppe, who died a few months ago leaving a large fortune and a will which are destined to play an important part in the history of the town.

Among the various bequests made by the man was one of $200,000 for the investigation of the nature of the soul.

The interest of the money is to be used in paying the salaries and expenses of a certain number of scholars who are to live in the house occupied by the professor, and study and reflect upon the properties and nature of the soul.

From time to time they are to publish the results of their investigations, that the world may be the judge of their efforts to follow out the provisions of the will.

The men who undertake the work, according to the testament, must live frugally and devote all of their time to the problem before them.

They must be Christians, but may be either Catholics or Protestants. Their writings must be free from all foreign words phrases. "Subjective," "objective," "rational," "transcendental," and such similar words are also to find no place in their prospcctive works.

With these exceptions Professor Hoppe placed no restrictions upon the duties and privileges of the men who are to carry out his strange wishes.

PULITZER'S LUCKY NUMBER. The New York *World* moved into its new building on Nov. 10. It is a curious fact in connection with the date of removal. Mr. Pulitzer was born on the 10th of April; he had his first good fortune in St. Louis on the 10th; he established his St. Louis paper on the 10th, and removed twice into new quarters on the 10th; he established the *Evening World* on the 10th; the corner-stone of the new building was laid on the 10th, and Mr. Pulitzer lives in a house numbered 10.

THE MOON AND THE SHIELD. Somewhere I have read of a man who claimed the moon was not broader than a shield, but cannot tell who. Can any one give the information? IONA.

We do not know of any one who claimed this, but we do recall the expression as occurring in Robert Polluck's *Course of Time* (Book IV), where the strange contrast is made between ignorance and knowledge. We quote the same :

" But stranger still the distribution seemed
Of intellect ; though fewer here complained ;
Each with his share, upon the whole, content.
One man there was,—and many such you might
Have met—who never had a dozen thoughts
In all his life, and never changed their course ;
But told them o'er, each in its 'customed place,
From morn till night, fron youth till hoary age.
Little above the ox which grazed the field
His reason rose ; so weak his memory,
His name his mother called him by, he scarce
Remembered, ; and his judgment so untaught,
That what at evening played along the swamp,
Fantastic, clad in robe of fiery hue,
He thought the devil in disguise, and fled
With quivering heart, and winged footsteps home.
The word philosophy he never heard,
Or science ; never heard of liberty,
Necessity : or laws of gravitation ;
And never had an unbelieving doubt.
Beyond his native vale he never looked ;
And thought the visual line, that girt him round,
The world's extreme ; and thought the silver moon,
That nightly o'er him led her virgin host
No broader than his father's shield. He lived—
Lived happy, died happy, and was saved.
Be not surprised. He loved, and served his God.

" There was another, large of understanding,
Of memory infinite, of judgment deep ;
Who knew all learning, and all science knew ;
And all phenomena in heaven and earth,
Traced to their causes ; traced the labyrinths
Of thought, association, passion, will ;
And all the subtle, nice affinities
Of matter, traced ; its virtues, motions, laws ;

And most familiarly and deeply talked
Of mental, moral, natural, divine.
Leaving the earth at will, he soared to heaven,
And read the glorious visions of the skies ;
And to the music of the spheres
Intelligently listened ; and gazed far back,
Into the awful depths or Deity.
Did all that mind assisted most could do ;
And yet in misery lived, in misery died,
Because he wanted holiness of heart."

HEBREW NAMES. John Lamb, D. D., gives some peculiar information about the antediluvian Hebrew names in his work on "Hebrew Characters derived from Hieroglyphics," London, 1835. He says:

"We have have only 31 names of men and women mentioned before the flood, and of these five appear twice with little or no alteration, so that in reality we have only 26 names. These names as will appear from their etymology, as we must naturally expect, were given by their parents. A trifling error I suspect, has taken place respecting some of them, probably through the ignorance of early transcribers; the two names of twin children have been united together, as the name of one child :

(Genesis IV, 18.) Mechujael should be Mech and Jael.

(Genesis IV, 18.) Methushael should be Meth and Shael.

(Genesis V, 13.) Mahalulael should be Mahal and Lael.

(Genesis V, 21.) Methushala should be Meth and Shala.

In each of these passages we have the birth of twins recorded, and both names are given. As in ancient writing there was no separation made between words, some transcriber took the two names for one; and afterwards, where he only met with the first syllable, considered it an abbreviation, and carefully supplied the part he thought wanting. There is something particularly curious respecting these names. In each case, one, probably the elder, is named from the letter Mem (M). Meth (MTH) occurs twice; Mech (MCH). and Mahal (MHL) once each. Now M implying *number, many*, is the root of the word Tōm, *twin :* Tōmim, *twins.* Again, in each case each child is in an especial manner dedicated to God ; we have Jael, 'the man of God'; Shael, 'lifted up or dedicated to God'; Lael, 'the creature of God'; Shala, the same as Shael, 'dedicated to God'; in each case El being an abbreviation of Elohim."

LONG NAMES. The industrious persons who have contributed so many instances of bizarre nomenclature to the papers, remarks an English journal, have overlooked one that is to be found in the some what prosaic pages of the Peerage.

Among the collaterals of the Earl of Dysart is a certain Rev. Ralph William Lyonel Tollemache, rector of South Wytham, near Gantham, who has himself assumed the surname of Tollemache-Tollemache with out the formality of royal license, and who has distributed among his thirteen children upward of a hundred front names, for which he has apparently ransacked mythology, fiction, and history.

To the five children of his first marriage he was merciful, for he only divided twenty-four names, most of them cognomens, among them, but when, "en secondes noces," he espoused Dora Cleopatra Maria Lorenza, daughter of the late Col. Ignacio Antonio de Orellana-y-Revest of the Spanish Army, he proceeded to endow his offspring with a plentitude of appellation for which one hardly expects them to be gratetul as they reach maturity.

The first, a boy, he called Lyulph Ydwallo Odin Nestor Egbert Lyonel Toedmag Hugh Erchenwyne Saxon Esa Cromwell Orma Nevill Dysart Plantagenet; while the next, a girl, is Mabel Hemingham Ethel Huntingtower Beatrice Blazonberrie Evangeline Vise de Lon de Orellana Plantagenet Toedmag Saxon, and among the names enjoyed by others are Lyonesse, Decima, Veronica, Esyth, Undine, Cissa, Rowena, Quintus, Lelias, Ysabel, Saxonia, and Leo.

On those occasions when these children have to use their full names, either orally or in writing, they will certainly not rise to call their father blessed.

MASONRY IN THE MIDDLE AGES. The following, in reference to Speculative Freemasonry, is found in Fabian's "Concordance to History." The author is supposed to be Matthew Cooke.

"And I like the Prentyse that hewyth the rougth stone,
And bringeth it to square with hard strokes and many
That the Mayster may it oeur gone
And prynte therein his figure and his story;
And so to worke after his propornary
That it may appear to all that shall it see
A thynge right parfyte and well in eche degre.
So have I now sette out this rude worke,
As rough as the stone not comen to the square,
That the lernede and the studyed clerk
May it oure polysshe and clene do it pare
Flowrysshe it with eloquence, whereof it is bare,
And frame it in ordre that yt is out of joynt,
That it with old authors may gree in every poynt.

THE PLEIADES.

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THE GRAND CENTRAL SUN.

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A PAPER CONTAINING INFORMATION, MYTHOLOGIC, HISTORIC, SCIENTIFIC.

BY THE EDITOR.

The cluster of stars called the *Pleiades* is one of the most familiar groups in the heavens. It is situated in the neck of *Taurus*, the third *constellation* of the Zodiac, which, some 4,000 years ago, was the leader of the celestial host, beginning at the vernal equinox. Hence, the Latin name of the group is *Vergiliæ*, "the Virgins of Spring." The name Pleiades is said to be derived from the Greek work *plêein*, "to sail," because the ancient Greeks considered the season f navigation open. Another derivation, by Ideler, is that the name Pleiades comes from the Greek *pleonas*, "the abundance"; the word is translated "abound" in Romans VI, 1. The Arabians call these stars *Al Thuraiya*, "the abundance"; they also call them *Wasat*, which means "the center." Wasat is also the the name of the star exactly in *the center* of the constellation *Gemini*, and on the ecliptic The Sanscrit name of the cluster is *Cartiguey* (the daughters of Carteek), "circling"; Carteek was said to be the general of the celestial armies.

Ordinary eyes can easily distinguish six stars; by some, more are discerned. The most ancient authors, such as Homer, Attalus, an astronomer of Rhodes, and Geminus, a mathematician of Rhodes, distinguished but *six* in the Pleiades; but Simonides, Varro, Pliny, Aratus Hipparchus, Ptolemy, and several others counted seven in number. The Pleiades in Greek mythology were seven of the daughters of Atlas and Pleione; the name Pleione being from the Greek word *pleonas*, meaning "abundance." Pleiades is the patronymic of Pleione. She

was one of the Oceanides, the daughters of Oceanus and the goddess Tethys; Oceanus was the first born of the Titans, the offspring of Cœlus (Heaven) and Terra (Earth).

The *Oceanides* were sea-nymphs, and, according to Apollodorus, 3,000 in number; Apollodorus, Hesiod, Homer, have together preserved the names of 52, which are here given as several of them appear as the names of stars, asteroids, etc.

Acasta,	Doris,	Melite,	Phœno,
Admete,	Electra,	Melobosis,	Pronoe,
Amphitrite,	Eudora,	Menestho,	Prynno,
Amphiro,	Europa,	Metis,	Rhæa,
Asia,	Eurynome,	Ocyroe,	Rhodia,
Callirhoe,	Galaxyre,	Pasithoe,	Rhodope,
Calypso,	Galuxure,	Petrea,	Styx,
Cerceis,	Hippo,	Perseis,	Telestho,
Chryesis,	Iacche,	Pitho,	Thoe,
Clymene,	Ianira,	*Pleione*,	Tycho,
Clythia,	Ianthe,	Plexaure,	Urania,
Crisia,	Idya,	Pluto,	Xanthe,
Dione,	Leucippe,	Polydora,	Zeuxo.

Atlas and *Pleione* had twelve daughters and one son (Hyas); while another account says fourteen daughters. Five of these daughters were made into the constellation, or V-formed cluster in the face of Taurus, and called *Hyades*, from *Hyas* the brother; others say from the Greek *hyo*, "to rain." Some grammarians, again, sought to derive the name Hyades from the Greek letter Upsilon (V) on account of the resemblance which this cluster of stars bears to that letter. The names of the Hyades are, according to Hesiod:

Coronis, Cleæ, Eudora, Phaola, Phæsula.

Three of these names are given different by Pherecydes who gives six names:

Æsula, Ambrosia, Coronis, Dione, Eudora, Polyxo.

While others add the names of Prodice and Thione to make up the seven Hyades.

The seven stars named the Pleiades received the following names:

1 *Alcyone*, "the center,"
2 *Celæno*, "the collected,"
3 *Electra*, "the abundance,"
4 *Maia*, "the multitude,"
5 *Merope*, "the weakened,"
6 *Sterope*, "the shining,"
7 *Taygeta*, "the gathered."

Alcyone bore to Neptune, Hyrieus ; Cæleno bore to Neptune, Lycus ; Electra bore to Jupiter, Dardanus ; Maia bore to Jupiter, Mercury ; Merope married Sisyphus ; Sterope bore to Mars, Œnomaüs , Taygeta bore to Jupiter, Lacedemon. Merope was the only one who married a mortal (Sisyphus), hence mythic lore says that was the cause of the dimness of her star among her sisters who shone with lustre. Ovid says of the Pleiades,

" *Quæ septem dici, sex tamen esse solent.*"

There are other mythologic explanations for the discernment of the seventh star. Theon of Alexandria states that one star was struck by lightning. The Scholiast on the *Phenomena* of Aratus says that " The Lost Pleiad " was Electra, and that she withdrew her light in sorrow at the fall of Ilium, and the misfortunes of her descendants, Dardanus having been the son of Electra and Jupiter :

" *Electra Trojæ spectare ruinas non tulit.*"

Another account is, one star moved away from the Pleiades like a comet and stopped and became the third star in the tail of the Ursa Major, where it received the name *Alopex*, " the wolf " (Banetnasch).

Euripides (*Orestes* v. 999) speaks of the inversion of the Pleiades, which is explained to be that time when the sun rose in the west and set in the east. Greek tradition says that was the time when *Electra* disappeared and took its flight like a comet toward the north pole, passing it and stopping in the constellation Ursa Major. Now it is calculated that that misnomer, the precession of the equinoxes, retrogrades about one degree in less than $71\frac{2}{3}$ years, or one sign in 2,140 years. Edward G. King, in his " Akkadian Genesis " (p. 16), says that 2,450 B. C. the sun entered Aries, and about 4,450 B. C, the sun entered Taurus at the vernal equinox. But this does not fix the time when the Pleiades were in close proximity to the equinox ; because the Pleiades are assigned in the celestial sphere to a position in the rear of Taurus, by Hyginus ; they are placed on the back of Taurus, by Geminus and Proclus ; while they are placed in the foot of Perseus, by Hipparchus. On the modern sphere they are placed in the neck.

The metrical form of the word is *Peleiádes* and *Péleiádes* and hence so e have claimed that the name of this asterism was derived from *pêleia*, " a pigeon." or " a dove," in allusion to the fancied appearance

of this group of stars; that it received the name from the ark-dove at the universal cataclysm which took place when the sun was in the 26th degree of Pisces, 5,050 B. C. according to P. E. Trastour, in his work, "The New Astronomy" (p. 43), 1875.

The earliest known record in which the Pleiades are mentioned is thought to be in the Book of Job, but there is a difference of opinion as to the date of this poem. Arcturus, Orion, the *Pleiades*, and Mazzaroth (the twelve signs) are spoken of by name in this book (Job IX, 9, XXXVIII, 31-32).

Jobab (Genesis X, 29), third in descent from Eber, and last of the sons of Joktan, is supposed to be the author of the poem, called the "Book of Job." In the Greek translation of the Septuagint a note is appended to the Book of Job, which seems to refer to Genesis XXXVI, 33, and stating that Job was the king Jobab of Edom. We quote it here as showing the time of this patriarch:

"This is translated out of a Syrian book: And it is written that he will rise again with those whom the Lord will raise up, He dwelt indeed in the land Ausitis, on the confines of Idumæa and Arabia. His first name was Jobab; and having married an Arabian woman, he had by her a son whose name was Ennon. He was himself a son of Zare, one of the sons of Esau, and his mother's name was Bosorra; so that he was the fifth in descent from Abraham. And these were the kings who reigned in Edom, over which country he also bore rule. The first was Balak, the son of Beor, and the name of his city was Dennaba. And after Balak, Jobab, who is called Job; and after him Asom who was governor from the region of Thaimanitis; and after him Adad, son of Barad, who smote Madian in the plain of Moab; and the name of his city was Gethaim. And the friends who came to him, Eliphaz of the sons of Esau, the king of the Thaimanites; Baldad, the sovereign of the Sauchæans; and Sophar, the king of the Minaians."

From this account of Job, from some "Syrian Book," it would appear that this Jobab or Job was a later Jobab than the son of Joktan.

The Book of Job speaks of *Ash*, "the assembled," still to be traced in the name of the last star of the tail of Ursa Major called Benetnasch, 30 degrees north of *Arcturus* in the constellation Boötes, or *Arctophylax*, "the bear-driver." *Chima*, "the accumulated"; and *Chesil*, "the bound," which seems to be identified with *Rigel*, "kingly," in the foot of Orion. Mazzaroth is given in the margin of the authorized version as "the twelve signs" (Job XXXVIII, 32).

The following will show the translations of these words, and the uncertainty of the knowledge of the translators :

(JOB IX, 9.)

Hebrew.	*Septuagint.*	*Vulgate.*	*Au. Version.*
Ash,	Pleiades,	Arcturus,	Arcturus.
Chesil,	Hesperus,	Orion,	Orion.
Chima,	Arcturus,	Hyades,	Pleiades.

(JOB XXXVIII, 31-32.)

Ash,	Hesperus,	Vesperus,	Arcturus.
Chima,	Pleiades,	Pleiades,	Pleiades.
Chesil,	Orion,	Arcturus,	Orion.
Mazzaroth,	Mazzaroth,	Lucifer,	Mazzaroth.

(II KINGS XXXIII, V.)

Mazzaloth,	Mazouroth,	Twelve Signs,	Planets.

(ISAIAH XIII, 10.)

Chesilim,	Orions,	Splendor,	Constellations.

(AMOS V, 8.)

———	———	Arcturus,	Seven Stars,
———	Metaskeuazon,	Orion,	Orion.

" Arcturus with his sons " (Job XXXVIII, 32). Arcturus is thought by most interpreters to denote the constellation of *Ursa Major*, the Great Bear, but not with unanimity. (1) Aben-Ezra and Saadias say the Great Bear, or *the seven stars* of the Wain (*Septemtriones*) was intended. (2) The Septuagint and the Targum in first passage only give Pleiades. (3) The Septuagint and the Vulgate say *the evening star* (Hesperus), or Venus, in the second passage of Job. (4) The Talmudists say *the tail of Aries*, or *the head of Taurus*, apparently referring to the bright star *Aldebaran*, near the tail of Aries. (5) The Syriac renders the word Ash by *Iyutha*, which word is defined as the " she-goat," referring to the bright star Capella in the constellation Auriga. The general conclusions reached are that *Ash* was intended for the Great Bear. The Hebrew word for " sons " agrees with the Arabic word for " Daughters of Neësh," these being the three stars in the tail of the Great Bear. The third one is called *Banetnasch*. This star is common to the constellation Ursa Major and also Boötes, it being near the right hand of the latter. The ancient Greeks

called Boötes also *Lycaon*, a name derived from *Lykos*, "a wolf." The Hebrews called it *Caleb Anubach*, "the barking dog," while the Latins sometimes called it *Canis*. The words "Arcturus with his sons (Job XXXVIII, 32)," are supposed by Burritt, to refer to the two grey hounds, *Asterion* and *Chara* ("Star" and "Joy"), which seem to be pursuing the Great Bear around the north pole.

"The bands of Orion." This name occurs three times in the authorized version, and twice in both the Vulgate and Septuagint, once in the latter in the plural form (Isaiah XIII, 10.). *Kesil* appears by several renderings, and hence there is some uncertainty. The bands of *Kesil* are thought to be "the belt of Orion," the three stars, *Alnitak*, *Anilam*, and *Mintaka* which point out the Pleiades. Some Jewish writers identify the Hebrew *Kesil*, or *Chesil*, with the Arabic *Sohail* by which was understood either *Canopus*, in Argo Navis, or *Procyon* in Canis Minor. Homer mentions this constellation (*Iliad* XVIII, 486).

"The sweet influence of the Pleiades." The Pleiades are thus mentioned twice, and once as "the seven stars." The Vulgate has in each of the three places a different rendering, Hyades, Pleiades, and Arcturus; while in Amos v, 8, there is no trace of the word in the original. Aben-Ezra says that the ancients said *Kimah* was the seven stars, at the end of the constellation Aries; but he himself wrote that he thought *Kimah* was a single and large star called *Aldebaran*, and by some the "eye of the Bull"; that *Kesil* is a large star in Scorpio called *Antares*, and by some "the heart of the Scopion." These two stars are exactly twelve hours apart in right ascension, and of the same declination. Here, Rabbi Kimchi says: "*Kimah* hath grea cold and bindeth up the fruits, and *Kesil* hath great heat and ripeneth the fruits; therefore, to 'loose the bands of *Kesil*' was to open the fruits and bring them forth." Hence, the Rabbins give the interpretation below to this verse:

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? (Job XXXVIII, 31)."

"Wilt thou bind the fruits which the constellation *Kimah* ripeneth and openeth; or wilt thou open the fruits which the constellation *Kesil* contracteth and bindeth up?"

The full Arabic name that is given by Gesenius is "the knot of the Pleiades"; and in accordance with this, most modern commentators render this verse:

"Is it thou that bindest the knots of the Pleiades, or looseneth the bands of Orion?"

Simon quotes the Greenland name for this cluster of stars, namely, *Killukiurset,* that is, *stellas coligatus*, as an instance of the existence of the same idea in a widely different language. The rendering, "sweet influences," in the authorized version, is a relic of the lingering belief in the power which the stars exerted over human destiny. We find the same lingering belief embeded edin the words dis*aster*, *luna*tic, etc.

The marginal note on the word *Pleiades*, in the Geneva Version, is: "Which starres arise when the sunne is in Taurus, and bring flowers."

The Syrian name of the Pleiades is *Succoth-Benoth*, which name is found in II Kings XVII, 30: "The men of Babylon made Succoth-Benoth," that is, worship "the seven stars." Kimchi and Jarchi say that it was a goddess under the form a *hen and chickens*, which Kircher regarded as the astronomical emblem of the Babylonians. This is also the view of Hyde who compares the Arabic *Al Thuraiya* and French *Pulsinière*, "the hen and seven chickens." Sir William Drummond says the Arabians call this cluster *Benat Alnash*. Hence, the name *Benatnasch*, the star at the end of the tail of the Great Bear, is probably from the same root-word *Ash*.

Bailly says the Persians in their books assert that in very remote times the four bright stars, *Aldebaran* in Taurus and *Antares* in Scorpio, were in the equinoctial colures; and *Regulus* in Leo, and *Formalhaut* in Piscis Australis, were in the solstitial colures.

Homer mentions the Pleiades twice (*Iliad* XVIII, 482; *Odyssey* V, 272), once as being represented on the Shield of Achilles, and once, as being observed by the wandering Ulysses after leaving the goddess Calypso. Hesiod also speaks of them (*Opera et Dies*, 383, 615).

"Mazzaroth in his season," and "the chambers of the south." This word appears but once in the authorized version, and then in the plural; but twice in the Septuagint. The marginal reading is "the twelve signs." There is also a diversity here. The Peshito-Syriac renders it *iogalto*, the Wain, or Ursa Major. Michaelis and Ewald apply the word to Corona Borealis, and Ewald includes the Corona Australis. Fürst understands the planet Jupiter, the same as Chuin, "the star of your god." Gesenius himself is in favor of regarding Mazzaroth as older than the form Mazzaloth, and signifying strictly

" premonitions," and in the concrete sense " stars that give warnings or presages," from the Arabic root *nazar*. He claims to have deciphered the same words on some Cilician coins in an inscription which he renders as a prayer : " May thy pure star (shine) over us."

Sir William Drummond, in his work " Origines ; Remarks on the Origin of Empires, States, and Cities," London, 1824, says :

" The fact is certain, that at some remote period there were mathematicians and astronomers who knew that the sun is the center of our system, and that the earth, itself a planet, revolves around it."

The name of the largest star in the Pleiades is *Alcyone*, or as it is divided when separated *Al Cyone*, " the base," or " the center." The Arabic name *Wasat*, transmitted to us by the astronomer Ulugh Beigh, was early applied to this asterism, or its largest star, the meaning of which is " the center." It strongly intimates that the ancients from whom Aben-Ezra so often quotes, may have had an intimation of perhaps the long-lost but lately recovered fact, that in the Pleiades is the grand central sun of the universe, around which our sun revolves. The *Al Cyone*, " the center," certainly anticipated one of the grandest achievements of modern astronomy, that around this point, this center, gravitates the whole magnificent universe of stars called *Galaxy*.

Miss Frances Rolleston, of Keswick, England, author of two works entitled " Mazzaroth, or the Constellation," and " Mizraim, or Astronomy in Egypt," believes the ancients anticipated that in the Pleiades was located the grand center of the universe, and named the group accordingly, *Wasat*, " the center " ; *Alcyone*, " the center," (Maz. p. 28).

To measure some of the enormous distances in space, Science has stepped in and invented a new unit of measurement, because the little miles which may serve in our solar system are useless when she comes to deal with the interstellar space. Miles in millions, billions, trillions convey no intelligible conception ; one million, or two billions merely means to us a vast and inconceivable distance, and our imagination can think no difference between their relative values. So light has been taken, and the distance it travels in a second has been made the unit of measurement. Light travels 192,000 miles in a second, and thus takes but an eighth of a second to travel around the globe. The distance of the earth to the sun is 92,000,000 miles, approximately ; light passes from the sun to the earth in nearly 8⅓ minutes ; the solar system has a diameter of 53,000,000,000 of miles, and this is traveled

by light in nearly 7½ hours. Hence, space can be measured by light-years, the computation being made as follows :

192,000 miles per second.
60
11,520,000 miles per minute.
60
691,200,000 miles per hour.
24
16,588,800,000 miles per day.
365
6,054,912,000,000 miles per year.

Hence, a light-year means upwards of six trillions of miles, words which convey no meaning whatever to our minds. The astronomer speaks of thousands of light-years as separating us from some of the stars. The bare face of these figures are still without meaning.

Dr. Herschel says the distance of Sirius, the largest of the fixed stars, is 19,007,788,800,000 miles from the earth ; this is about equal to three light-years ; or were the star Sirius to be annihilated from the universe, the inhabitants of this earth would not know of the fact till three light-years afterwards.

Struve estimates that the average mean distance of stars of the first magnitude are 886,000 times the radius of the earth's orbit, or so remote that their light reaches the earth only after a journey of some sixteen and a half years. Stars of the second magnitude send us their light in twenty-eight years, and those of the third magnitude in forty-six years.

Alcyone is sometimes called " the light of the Pleiades " ; it is a star of the third magnitude, and hence it would require qnite fifteen light-years for light to reach the earth from Alcyone.

The revolution of the stars, the organization of the grand cluster with which our sun is associated, the demonstration of the sun's absolute translation through space, its direction, velocity, and period, are problems that have engaged the minds of our most eminent modern astronomers. The appearance of new stars, and the disappearance of others, the increasing brilliancy and diminution of the same periodically in others ; binary, triple, and quadruple systems, groups, and nebulæ, all have been investigated by analogy, comparison, observation, until astronomers have gathered sufficient data for a founda-

tion to work upon. The Pleiades only reveals six or seven to the naked eye; Dr. Hook says he counted 78 with a twelve-foot telescope, while some astronomers have counted more than 200 in this cluster with powerful glasses.

Dr. Herschel undertook the resolution of the grand problem of the sun's movement through space. The investigation of such a problem, at the first glance, seems almost visionary. Man is located on a planet infinitely larger than himself. This planet rotating on its own axis, and also revolving around the sun; the sun rotating on its own axis, and revolving around *a grand central sun!* Where in this universe is *the center?* What is the time of revolution? What is the rate of motion? Stupendous problems!

Herschel commenced the examination of these great problems by first forming a catalogue of stars in all parts of the heavens, in which any appreciable amount of any *proper motion* had been detected and measured. A close scrutiny of the direction in which these stars appeared to move would indicate the direction in which the observer, carried along with the sun, was passsing through space.

After an examination, as extended as the data which he then was in possession of, had been made, he announced his belief that a part of the proper motion of the fixed stars must be attributed to the effect of systematic parallax, and that the solar system was moving through space towards a point in the constellation Hercules.

The announcement of this astonishing result was received with considerable hesitation and doubt by the best living astronomers, and Herschel died (1822) before any conformation of the theory had been obtained. After his death, for nearly quarter of a century, no one appeared willing to renew the investigaton. The theory fell into disrepute, and was only regarded as a bold and sublime speculation, but not founded on well-determined observations. After some thirty or forty years the problem was taken up by the Russian astronomer Argelander, and by a train of reasoning based on extensive and accurate observations, he has sustained and verified in the most undeniable manner, not only the general truth of Herschel's theory, but has confirmed the direction in which Dr. Herschel believed the solar system to be moving. Argelander selected 500 stars in all regions of the heavens, whose places had been well determined by preceding as-

tronomers. Having determined the new places of all these stars, a full comparison of his own with the previous obesrvation and positions, determined the direction in which these stars appeared to be moving, and their rate of motion. The angles with the meridian, formed by the lines along which each star is progressing, then became known from observation, and these angles became the observed angles of direction. The 500 stars selected being divided into three groups according to their amount of proper motion, the problem was then placed in a stated form. The first problem was: To what point in the heavens is the solar system moving? A point was assumed as a hypothesis, and all angles made by the motions of the stars determined. The comparison of these being made and discrepances being noted, by a shifting of the hypothetical point, the errors could be reduced to their minimum value. The point that gave the smallest differences between the observed and computed angles would be the one toward which the solar system was progressing. Having determined the point as far as possible from the first group, he proceeded in a similar manner with the second group which was composed of stars of a larger proper motion, and the result still agreed in a remarkable manner with the first result. The third group was computed in like manner and confirmed the previous results. This point, determined from the three groups, resulted in the fact that the sun, with its retinue of planets and comets, is sweeping through space to a point whose place must fall somewhere within the circumference of a circle, the diameter of which is about four times that of the moon. This solar motion once determined, astronomers at once commenced a verification of the data and the results obtained. The results have been confirmed by the investigations of Ortho Struve, son of the Director of the Observatory of Pulkova. The point in the heavens was determined to be very near the star marked with the Greek letter π on the atlas of the heavens, in the constellation Hercules. The star is in the thigh. (Burritt's "Atlas of the Heavens," 1840.)

Having obtained the direction, the next problem presented to the astronomer was: How swiftly does the sun, with his attendant system, sweep onward through space? Two other questions are involved. The determination of the angular motion of the sun as it would be seen by a spectator situated at an distance equal to that of

the stars of the first magnitude. This being obtained, the angular motion can readily be converted into linear velocity, in case the mean distance of the stars of the first magnitude can be satisfactorily obtained. Ortho Struve has resolved the first of these two questions. The result has been obtained from data entirely different and in no way dependent on each other. If the sun be supposed to be revolving about some grand central point, at a distance equal to the mean distance of stars of the first magnitude, the period necessary to accomplish such a revolution would require 3,811,000 years!

Vast as this period appears, we shall see further on that we can hardly expect that the centre about which the solar system is revolving, can be located at a distance nearly so small as the mean distance of the largest stars. But what is the actual velocity? How many miles a year does our sun travel in *its orbit?* This is the next question, and this has not escaped a solution. The discovery of the *parallax* of several of the fixed stars has been made, which furnishes the key to the solution of this momentous question. Even the apostle James speaks of *parallax* (1, 17): "the Father of Lights" who is "without *parallax* (Greek text)." The paraphrase is as follows:

"Peradventure, that in traveling millions and millions of miles through the regions of immensity, there may be a sensible parallax to some of the fixed stars; yet, as to the Fathers of Lights, view Him from whatever point of his empire we may, he is without parallax or even a shadow of change!"

Struve, by a most ingenious and powerful train of investigation and reasoning, obtained a series representing the *relative* mean distances of the stars of all magnitudes, up to the most minute star visible through Herschel's twenty-foot reflector. From the sun as a center, he sweeps successive concentric spheres, between whose surfaces he conceives the stars of the several magnitudes to be included. The radius of the first sphere reaches to the nearest stars of the first magnitude, that of the second sphere extends to the farthest stars of the same magnitude, and the mean of these two radii will be the mean distance of the stars of the first magnitude. The same is true with reference to the concentric spheres embracing within their surfaces the stars of the second, third, etc., magnitudes. Having, from this data, computed tables exhibiting the relative distances of the stars of the different magnitudes, an examination of these figures revealed

the singular fact that they constituted a regular geometrical progression; then having assumed the distance of the 6th magnitude as the unit, the distance of the stars of the 4th magnitude will be $\frac{1}{2}$; while those of the 2d magnitude will be $\frac{1}{4}$; and so proceeding with the even numbers expressing magnitude; while the distance of the stars of the 5th magnitude is obtained by dividing unity by the square root of the number 2, and from this the distances of the odd magnitudes come by dividing by 2. Or in mathematical formula, the distances of the stars of the several magnitudes form a geometrical progression whose ratio is equal to unity divided by the square root of 2. Having thus obtained the relative mean distances of the stars, the absolute mean distances of the stars of every class will be revealed. As early as 1808, Struve, then of Dorpat Observatory, commenced the determination of the parallax of a large number of stars. Combining results, another astronomer, Peters, found the parallax of 35 stars either absolute or relative, which parallax warrants the employment of results in the solution of this great problem. It must be borne in mind these results are not conjectures, but are the first approximations to the truth, and are reliable to within the tenth part of their value, and are thus far certain.

As already stated, Otho Struve determined the yearly angular motion of the sun as seen from the most distant of the stars of the first magnitude. The knowledge of the absolute mean distance of the stars of the first magnitude must be obtained in order to convert the angular motion into miles. This has been accomplished by Peters, and now combining the researches of Argelander, Struve, and Peters, the solution of the latter question, involved in the problem of the velocity of sun through space, has yielded the wonderful result!

The sun, attended by all its planets, satellites, and comets, is sweeping through space towards the star marked π *in the constellation Hercules, with a velocity which causes it to pass over a distance equal to thirty-three millions three hundred and fifty thousand miles in every year.*

Now one will ask what reliance can be placed on this bewildering announcement? In answer, as to the reality of the solar motion, it is stated that there is only one chance out of four hundred that the astronomers have been deceived.

Now comes up the question: Whither is our system tending? If

moving onward in a direct line, where are we going, or if the sun is traveling in an orbit, around what center is the solar orb moving? One question follows after a former question is solved. The star marked π in Hercules is of the third magnitude, and we have already ascertained that it takes light forty-six years to pass over the interspace; or three light-years. Now executing the calculation, we find that in case the solar system should continue to progress towards the star, it cannot pass the enormous intervale, even at 33,550,000 miles per annum, in less than 1,800,000 years!

Mædler, successor to Struve, at the Dorpat Observatory, has spent much time in the investigation of the theory of *the grand central sun*. The great theory propounded by him was only given to the world after a long and patient examination of seven years.

The law of universal gravitation when extended to the fixed stars, is absolutely demonstrated in the revolution of binary systems; and the same law must govern the association of stars composing our cluster, or the whole astral system. There must be a *center of gravity* as certainly as there is a solar system. Extending the law of analogy, as well as gravitation, then to the whole astral system, there must be a grand central sun. There now remains the means of not only detecting, but also of discovering its position in space. In case such a body does exists, the stars located nearest to it will be most completely subjected to its influence, and would show their proximity by the swiftness of their motion. The question now is, where is that center of gravity, and how to find it? Mædler's sagacity detected various guides which at once limited his iuvestigation to a comparatively small portion of the heavens; that the center of gravity must be located very near if not within the Milky Way, when seen by the eye of an observer located near the center of the astral system. The research for the center of gravity must be confined to the small half of the Milky Way, since the smaller half is the farthest away, and the sun cannot occupy the exact center of the layer or stratum which our astral system takes the form of, because the Milky Way does not divide the heavens into two hemispheres One more approximation can be made. Knowing the direction of the sun to be towards the star π in Hercules, which is quite opposite to the heavens occupied by Taurus; this consideration, together with other astronomical and geometrical

propositions which fulfilled the conditions of the question limited the field to the constellation Taurus. Here the problem took a more definite form. The proper motion of the stars in this vicinity were all in accordance with the theory; the center of gravity would be in some cluster; all stars within 20° or 30°, as well as those of such cluster, would move in the same direction; the stars in such space, and the cluster collectively, would appear to move through space without parting company. A rigid examination was made of the star *Aldebaran*, which seemed in the outset to fullfil some of the conditions of a central sun, but further details of the conditions showed that it could not be the center of gravity desired, all contingencies considered. Then the group of the Pleiades was duly considered; the proper motion of each star was minutely examined and noted; they were all in the same direction and nearly equal to each other; the mean of their proper motion differs from that of the central star, *Alcyone*, by only one-thousanth of a second of an arc in right ascension, and two-thousanths of a second in declination. Here then are a group of suns, either actually allied together, or else they compose a cluster so situated as to be affected by the same apparent motion produced by the sun's progressive motion through the celestial regions. But an extension of the research around the star ALCYONE exhibits the wonderful truth, that out of 110 stars which are within 15° of this center, there are 60 moving south, or in accordance with this hypothesis that Alcyone is the center, 49 exhibiting no well defined motion, and only one single individual star which appears to move contrary to the anticipated direction.

It is impossible in a brief paper here to do justice to the profound and elaborate investigations of the learned astronomer and author of this great speculation and plausible theory of THE GRAND CENTRAL SUN.

Assuming Alcyone as the grand center of the millions of stars composing our astral system, and the direction of the sun's motion, as determined by Argelander and Struve, he investigated the consequent movements of the stars in every quarter of the heavens. Just where the swiftest motions should be found, there they exactly existed, either demonstrating the truth of the profound theory, or exhibiting the most remarkable and substantiating coincidences. After thoroughly verifying his researches, computations, and all evidence, he reached

the conclusion, and published to the world the following solution:

Alcyone, the principle star in the group of the Pleiades, now occupies the center of gravity, and is at present the central sun about which the universe of stars comprising our astral system are all revolving.

We are apt to turn aside from the first efforts to resolve these great problems. How were the theories of Copernicus, and Newton received? How much regard was given to Herschel's grand theory of the solar motion? And yet how triumphantly have these great theories been established. But some one may inquire if there is any possibility of proving or disproving this grand theory of Mædler?

Should the time ever come when the direction of the solar motion shall be sensibly changed, in conseqnence of its curvilinear character, then will the plane in which this movement lies be revealed, and then the center about which the revolution is performed must be made known, at least in direction. Should the line reaching towards this grand center pass through Alcyone, this added to all other evidences, will fix forever the question of its central position. We know not when this great question may be settled, but judging from the triumphs which have marked the career of human genius hitherto, we cannot doubt of the final result.

The potent factors in mathematical and astronomical science that have been discovered and used in the solution of the great problems of astronomy, are such that the laws of the universe must yield their secrets to inquiring man. The method of least squares for the elimination of errors, and such processes, reduce results almost to a fact.

Admitting the truth of Mædler's theory, we are led to some of the most astonishing results. The known parallax of certain fixed stars gives to us an approximate value of the parallax of Alcyone, and reveals to us the distance of the grand center of the universe. Such is the enormous intervale separating the sun from the central star about which it performs it mighty revolution, that the light from Alcyone requires a period of 537 years to travel the distance. Now if we are to rely on the angular motion of the sun and system, as already determined, at the end of 18,200,000 years, this great luminary, our sun with all it planets, satellites, and comets, will have completed *one* olution around its grand center ALCYONE, "the Light of the Pleiade

Books Wanted by S. C. Gould, Manchester, N. H.

The Testament of the XII Patriarchs: An attempt to estimate their Historic and Dogmatic Worth. Cambridge, 1869. Appendix, containing a collation of Roman and Patmos MSS., and bibliographical notes, Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

Book of Esdras, translated by Richard Laurence. Oxford or London, 1820.

Book of Job arranged by Richard Laurence. Dublin, 1828.

Dissertation on the Logos of Saint John, by Richard Laurence. Oxford, 1808.

Creed of Athanasius proved by a mathematical parallel, by E. B. Revilo. London, 1859.

The Similies of Homer's Iliad, by W. C. Greene. Longmans and Green. London, 1877.

New Materials for the History of Man, derived from a Comparison of the Calendars and Festivals of Nations. By R. G. Haliburton, Halifax, Nova Scotia, 1863 and 1864.

The Pleiades and the Zodiac, in their Relations to Biblical Symbolism. By Ernest de Bunsen. 1876. (English translation.)

The Symbol of the Cross Among all Nations. By Ernest de Bunsen.

The Hieroglyphical Date of the Exodus. By B. H. Cooper. 1861. (Reprinted from *British Quarterly Review*, for October, 1860.)

On Mediæval Representations of the Months and Seasons. By James Fowler. A tractate from *Archæologia*, Vol. XLIV.

Essay on the Science of the Egyptians and Chaldeans. By Sir William Drummond. Before 1824.

Proceedings of the Society of Biblical Archæology, January, 1890.

Œdipus Romanus. By Rev. George Townsend, A. M.

The Names of God. By Edward G. King. London.

Hibbert Lectures. By Prof. A. H. Sayce.

English Historical Review, Jan. 1886. "Homer and Early History of Greece."

Fortnightly Review, April, 1883. "Tour in the Troad."

Theological Review, for October, 1878.

Lutheran Quarterly, for October, 1878, Volume VIII. (Is.)

Christian Examiner, May, 1840; and July, 1856.

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ASTRONOMY AND ASTRO-PHYSICS. Formerly, "Sidereal Messenger." New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $4.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena"; Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have the charge of the "Astro-Physics," a new department now added to this popular scientific serial.

MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. NOVEMBER, 1893. No. 11.

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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"Mathematics is the science which draws necessary conclusions."—PEIRCE.

VOL. XI. NOVEMBER. 1893. No. 11.

THE NUMBER OF THE MAGI. The number of the Magi has long been fixed at three. Leo supposes it in several places, and Cæsarius affirms it. The same is said in two sermons formerly credited to St. Austin, but one of which has since been found to be written by Leo, and the other is found under the name of Eusebius Emesius. Bede, Ruport, and several other ecclesiastical historians also give the number as three. Some think, however, that this number is founded on the three kinds of presents, mentioned by Matthew (II, 11), gold, frankincense, and myrrh. Their names are generally given as Caspar, Melchior, and Balthasar. But these names were unknown to those times, says Calmet, as well as other names given to them in some writings, though they are modern enough. Some of the other names given to them are the Greek names, Apellius, Amerus, and Damascus. Others still give the Hebrew names, Magalet, Galgalet, and Saraim; while others say they were Ator, Sato, and Paratoras. Another writer, says Calmet, believes that the three Magi were Enoch, Melchisedek, and Elias. The Magi have been a subject of study for many. The word is rendered "sorcerer," in Acts XIII, 8; while it is the name of a "sorcerer," in Acts VIII 9, "Simon Magus." But in Matthew II, 1, 7, and 16, it is rendered "wise men." Zoroaster is said to have foretold their visit (N. AND Q., Vol XI, p. 195); also Balaam (Num. XXIV, 17). This substantially answers the first question proposed by "TEACHER." The second question requires too long an article at this time. In the meantime, read the books, "The Wise Men of the East," by Francis G. Upham, 1873; "The Star of the Wise Men," by R. C. Trench, 1850; "The Star of the East," by Theo. Appel, 1878.

THE PENTAD OF THEOLOGY. (Vol. XI, p. 224.) It was Samuel T. Coleridge who formulated the *Theological Pentad.* It will be found in his " Literary Remains," p. 396.

1. Prothesis—The Word=Christ. 3. Mesothesis—The Spirit.
2. Thesis—The Scripture. 4. Antithesis—The Church.
5. Synthesis—The Preacher.

In his " Table-Talk " (Vol. I, p. 64), he give his *Grammatical Heptad,* as follows :

" There are seven parts of speech, and they agree with the five grand and universal divisions into which all things finite, by which I mean to exclude the idea of God, will be found to fall ; that is, as you will often see it stated in my writings, especially in the " Aids to Reflection (p. 170, 2d ed) : "

1. Prothesis. 2. Thesis. 3. Antithesis. 4. Mesothesis. 5. Synthesis.

Conceive it thus :

1. Prothesis, the Noun-Verb, or Substantive, *I am,* which is the previous form, and implies identities of being and act.

2. Thesis, the Noun.

3. Antithesis, the Verb. Note : each of these may be converted; that is, they are only opposed to each other.

4. Mesothesis, the Infinitive Mood, or the indifference of the Verb and the Noun, it being either the one or the other, or both at the same time, in different relations.

5. Synthesis, the Participle, or the Community of the Verb and Noun, being and acting at once.

6. Modify the Noun by the Verb, that is, by an act, and you have the Adnoun, or Adjective.

7, Modify the Verb by the Noun, that is, by being, and you have the Adverb.

" In the Trinity there is : 1. Ipseity. 2. Alterity. 3. Community. You may express the formulas thus :

1. The Spirit=Synthesis.
2. The Father=Thesis. 3. The Son=Antithesis.
4. God, the Absolute Will or Identity=Prothesis.

Stephen Pearl Andrews takes up these formulas in his " Universology," p. 271, quoted from Coleridge, and compares them with his own formulations, but reverses their order. He puts it : The Spirit= Mesothet, and the Triune Godhead=Synthesis (Mesothesis and Synthet). All aspects are Pantothet.

AHIMAN REZON. (Vol, XI, p. 224.) The words *Ahiman Rezon* is the title given to the Book of Constitutions by that schism from the Grand Lodge of England which took place about the middle of the eighteenth century, and which was known as the "Ancient Masons," according to Mackey. This was claimed in contradistinction to the legitimate Grand Lodge and its adherents, who were then called the "Modern Masons," and whose code of Laws was contained in the Book of Constitutions known as Anderson's work.

Ahiman Rezon is said by Mackey to be derived from three Hebrew words, *ahim*, "brothers"; *manah*, "to appoint" or "select"; and *ratzon*, "the will" or "pleasure"; and hence the combination of the three words signify "the will of the selected brethren." That is, the law of a class or society of men who are chosen or solected from the world as brethren. This is Mackey's derivation of the word.

Dr. Dalcho derives it from *ahi*, "brother"; *manah*, "to prepare"; and *rezon*, "secret"; so that it literally means "the secrets of a prepared brother." This is considered as as untenable by Mackey.

W. S. Rockwell thinks the derivation may be found in the Hebrew words, *amun*, "builder" or "architect"; and *rezon*, "a prince," in the adjective sense; hence, according to this etymology, the words will mean the "the royal builder," or in its symbolic sense, "Freemason." This is not considered even as good a derivation as that of Dr. Dalcho.

The work has been reprinted many times, and it contains much to interest the craft as to the usages and landmarks of the ancient institution. It is found in nearly all masonic libraries, and many Lodges.

PHILOPENA. From whence comes this word which was formerly in vogue in connection with presents? ORLANDO.

The word really is used in the sense of *forced*. The Greek word *philippezein* is probably an equivalent. In ancient history relating to oracles the word was used in the sense of forced or dictated. Bribes were accepted by the person who gave the responses. It is recorded that Nero dared the vengeance of the spirits of the sacred cavern by openly polluting it with blood of men slain at the cavern's mouth; but when barbarism gave way to civilization, these Oracles suddenly began to fail; and at the appearance of the Christian's Messiah, it is claimed, began to show mankind their fallacy, and wholly became silent. The word is not derived from Phillip, but probably from the root-word *philo*, "I love." Philip means "lover of horses."

MACROPROSOPUS AND MICROPROSOPUS. (Vol. XI, p. 224.) Macroprosopus is a Kabbalistic term, made of a compound Greek word, meaning the vast or Great Countenance; it is the title of Kether, the Crown, the highest Sephira. It is the name of the Universe, in its entirety, and called *Arik-Aphin*, the long-face; the antithesis of this is the Microposopus, or *Zoir-Aphin*, the short-face, or Lesser Countenance. In the highest or abstract metaphysical sense, the Macroposopus is the Adam-Kadmon, the vehicle of Ain-Soph, and the Crown of the Tree (Sephiroth), There are other interpretations, however.

William B. Greene of Boston, Mass., in 1872, published a work entitled "The Blazing Star," with an appendix treating of the Jewish Kabbala, and the Sephiroth. He gives a cut of the Macroprosopus and the Microprosopus (p. 79), which illustrates how one is the reflection of the other. The same picture may be found in "Dogme et Rituel de la Haute Magie," of Eliphaz Levi, and also in the published Rituals of some of the high Masonic degrees. It is written in "The Zohar":

"The parts of the Microprosopus (the shorter-face) are distributed and clothed according to the forms of the Most Ancient of Days, hidden in all things.—*Greater Assembly*, § 508.

"These forms of the Microprosopus are, therefore, disposed according to the forms of the Macroprosopus (the longer-face); and the forms of the Microprosopus are extended here and there in human figure and similitude, in order that the spirit hidden in all parts of it may be drawn forth.—*Ibid*, § 510.

"The Elder of elders is called Macroprosopus (the longer-face), in contradistinction from the Silent Holy Elder, the Holiest of the Holy (who has no face). And when the Microprosopus looks back upon the Macroprosopus, all things in it are reduced to order, and its face is lengthened while it is looking; but its face is not always long like that of the Elder of elders.—*Ibid*, §§ 54, 55.

"There is no left-hand side to the occult elder; for, with him, all things are on the right.—*Ibid*, § 81.

"The Holy Elder (Macroprosopus) is non-manifest. The Microprosopus is manifest or non-manifest; as manifest, it may be written with letters.—*Book of Occultations*, chap. IV, §§ 1, 2.

"There are twenty-two occult letters, and twenty-two manifest letters; and the occult and manifest are weighed over against each other in the Balance.—*Ibid*, chap. IV, §§ 10, 11.

"(That which is above is male; that below, female); as it is

written : 'The sons of God saw the daughters of men, that they were fair.'--*Ibid*, § 16.

" Rabbi Simon said : All things I have spoken of the Holiest Elder, and all that I have spoken of the Microprosopus, all are same, all are one ; and there is no place here for separation. Blessed be He, and Blessed be His Name, for ever and ever.—*Greater Assembly*, § 240.

" He and His Name are one.--*Ibid*, § 354.

" This is the sum of the doctrine : The Elder of elders is the Macroprosopus. All was ; all is ; all shall be. Mutation is not, was not, and never shall be."--*Ibid*, § 920.

The Macroprosopus corresponds almost exactly with the " Ancient of Days," spoken of three times by that Occultist Daniel (VII, 9, 13, and 22), who undoubtedly was well versed in the knowledge of the Sephiroth. This appears to be but little understood by some of the modern clergy.

" VARIETY IS THE VERY SPICE OF LIFE." Please inform a literary society, of which I am a member, from whence comes this quotation so often heard. NOEL.

" NOEL " has only to turn to " Cowper's *Task*, Book II, " The Time-piece," line 330, where he will fine the line.

NEW WORDS—PIANOFACTURER AND PIANOGRAPHER. Some friends and myself had quite a dispute regarding the proper word to use to designate a mechanic who make pianos. I claim " Pianofacturer " is at once clear and euphonious ; and so with a piano-player, I use " Pianographer." Neither of these can I find in any dictionary, still I can see no objection, but an advantage in using them. J. N. B.

ÆNIGMA DE NOMINE VIRGINIS. " My name contains five and fifty, and yet hath only eight letters ; the 3d is the 3d part of the 5th ; which 3d added to the 6th will produce a number whose square root shall exceed the 3d of itself by just the 1st, and the root is half the 4th ; now the 5th and the 7th are equal ; the 1st and the 8th are also equal and make the 2d as much as the 6th hath, which contained 4 more than the 3d tripled."

A note attached to this enigma says it can be solved, and the answer is a name which is rendered probable by the context, but one letter of it is not what might be expected : *verbum sapienti satis est.*

Will some of our readers solve this enigma? It will pass for intellectual recreation and assist the powers of thought.

Deed of Mount Chocorua.

(*Recorded in Carroll County (N. H.) Registry of Deeds,*)
Book 49, page 167.)

Know *all men*, Lords, esquires, and peasants,
And know all *women* by these presents,--
In short, let all *creation* know,
That I, *Bill Fox* of Wolfboro,
State of New Hampshire, County Carroll,
A yeoman bald unused to hair oil,
In duplicate consideration
Of good-will towards my blood relation,
And two Bears' feet most oleaginous
(Ungrateful let no man imagine us,)
To me in hand before enditing,
Or ever thought of, was this writing
And which I, bound for land o' Canaan,
Will daily rub upon my cranium),
Delivered by one *De Witt Carter*,
A true desendant son of Sparta,
And ward *ad litem* of old Nimrod
The tutelar saint of gun and ramrod,--
Of Ossipee in State aforesaid,
And county ditto (be no more said
Of that venue for tattlers gossipy,
Enough will tell of "righteous" Ossipee !)--
Do thus remise, release, and *quitclaim*,
Not to myself henceforth one whit claim,
So long as I am reckoned vital,
To said De Witt all right and title
Which I or my male tail descendant,
In gross in common and appendant,
Can claim or hope to claim or covet,
While glitters gold and misers love it,
In and unto a certain parcel
Or piece of land (don't deem it farce all)
In *Sam's* dominions situated,
Containing, as 'twas estimated
By actual measurement and survey
Of engineers (now dead with scurvy),
Five million acres nine square perches,
Besides the Intervale of Birches,
Including mountains, hills, and hollows,
And bounded and described as follows,

To *wit:* Begin at Whiteface Schoolhouse,
And running tow'rds McGaffey's tool house,
Thence where two highways fork and spangle,
Jog off upon the sin'ster angle
To Dave Rowe's cabin hospitable,
Thence where tha d----l you are able,
Keeping in close perambulation,
Within the metes of Yankee nation,--
Remembering, when at last you've done it,
To leave off at the bounds begun at;
Hereby both meaning and intending
(That litigation it mayn't end in)
The said grantee shall be invested
With all *Chocorua* granite crested,
Whereon grim *Bruin* growls in glory,
From verdant base to summit hoary,--
To have and hold the same forever,
Provided he be longest liver,
To him, his heirs, assigns, successors,--
A chain of undisturbed possessors,--
With each appurtenance and privilege,
Thereto belonging—in a civil age.
And I do covenant with said *Carter*,
While earth is land, and two-thirds water,
And I am spared by rueful *Nemesis*
To warrant and define the premises,
To him and his from parchment blunder,
And scamps unborn me claiming under;
And not to warrant and defend 'em
When *Ursa Majors* seek to rend 'em,
But rightful lords and lawless squatters
For title then to trust their trotters.
In witness whereof, *super Vellum*,
I set my *manum et sigillum*.
Year eighteen hundred six and sixty,
September third, O Deed, I fixed ye,—
May *Sirius* ne'er in wrath o'erwhelm us:
Subscripsi.

VULPUS GULIELMUS. { SEAL. }

Acknowledged *et celerarum*
Justitiæ et pacisque quarum.

Received Sept. 22d, 1866, examined by LOAMMI HARDY, *Recorder.*
A true Copy of Record, Attest, JAMES O. GERRY, *Register of Deeds.*

—*New England Magazine.*

MONOSYLLABIC LANGUAGES. (Vol. XI, p. 178.) It is supposed that every archaic language consisted of monosyllables only. This seems to be true of the groups called Turanian, to which the Chinese belongs. The Akkadian, which was akin to the Chinese, the Etrurian and Skythic, were chiefly monosyllabic. I doubt the theory, however, for the Sanskrit, Avestic, Semitic, and Egyptian are abundantly monosyllabic. A. WILDER, M. D.

DRAGON'S HEAD AND TAIL. (Vol. XI, p. 202.) The nodes of the moon where the two opposite points of the moon's orbit intersect the ecliptic. That where the moon ascends from the south to the north side is the ascending node and called the *Dragon's Head in the Moon*, and marked thus ☊; and the opposite point where the moon descends from the north to the south side of the ecliptic is the descending node and called the *Daagon's Tail in the Moon* and marked thus ☋. But why these nodes are so called is not clearly stated in the works on astronomy.

"UNIVERSAL INEQUALITY, THE LAW OF ALL CREATION" is the title of a remarkable pamphlet advertised on our cover. It sets forth the claims of its author, Edward J. Goodwin, M. D., Solitude, Ind., in the solution of some of the great mooted physical and metaphysical questions of this age. He says he can furnish ample proof that his personal experiences are those of no other man, living or dead. He says he has been chosen to reveal the laws he publishes to the world. If it be the purpose of the Creator to reveal His fiats through one of His humblest creatures and thus confound the heretofore deemed wisdom, what is to be done but to wait and see what the outcome of his claims will be? The pamphlet can be read, and it claims should be investigated and substantiated or refuted like all other revelations, or discoveries. He will in due time publish a full history of his experiences accompanied by a symbolic chart which he says his work will require to clearly elucidate them. The pamphlet opens with the following as THE ONE LAW OF THE UNIVERSE:

"*All change depends on the adjustment of force with resistance, without which no force can act, be manifested, and correlated; whereby particles and agregates compress to and repel from centers, while acting in lines least resisting.*"

Masouraneo – Mazzaroth – The Zodiac.

* * *

Astronomy and geometry are included among those most noble liberal arts and sciences which all Masons are taught to make their study. It therefore comes within our province to inquire into the purport, symbolism, traditions, history, and astronomical signifinance of some of the celestial emblems that adorn our canopies, and read the stars both masonically and astronomically.

The triad, the pentad, aud the heptad are prominently recognized in all well-regulated lodges, ceremonially, ritualistically, symbolically.

There is a peculiar word in the vocabulary of Freemasonry that is a problem to masonic writers and those who have been instructed the word *to search.* That word is MESOURANEO. Some have endeavored to derive Masonry from it, but this has been considered fanciful and untenable. Several of the leading masonic writers agree, however, that it is a Greek word and signifies "*I am in the center of the heavens.*"

Hutchinson and Oliver refer to Job xxxviii, 32, where is found the significant Hebrew word MAZZAROTH. This is translated in the margin of the authorized version by "The Twelve Signs," that great belt which encircles the heavens, wherein *revolves* the sun with his retinue of planets with their satellites.

Oliver says, "the Point within the Circle became a universal emblem to denote the Temple of the Deity, and was referred to the Planetary Circle, in the *center* of which the Sun, as the universal God and Father of Nature, for the whole circle of heaven, was call God. Pythagoras esteemed the central fire the supernal mansion of Jove, and he called it *Mesouraneo*, because the most excellent body ought to have the most excellent place, that is *the center.*"

This significant symbol was also early used by the ancient Scandinavians, which had an undoubted reference to the *Hall of Odin*, or the Zodiac, which, the *Edda* informs us, contained twelve seats disposed in the form of a circle, for the principal gods, besides an elevated throne in *the center* for Odin, as the representative of the Great Father.

Among all the symbols of Universal Masony there is none more important than the Sun. As the source of material Light, it reminds

the Mason of that intellectual Light of which he is in constant search. The sun is especially the ruler of the day, as the symbol *in* Masony; but as a symbol *of* Masony, it is Universal Light. Gwillim says that "the Sun is the symbol of sovereignty, the hieroglyphic of royalty; and it doth signify absolute authority." Therefore, how eminently appropriate does it represent the Master of the Lodge. The triple division of the government of the Lodge is familiar to every Mason, representing the sun in its three manifestations in the east, south, and west, *rising*, *meridian*, and *setting*. In the Orphic mysteries, it was taught that the sun generated itself from an egg, burst forth with power to triplicate himself by his own unassisted energy.

Zoroaster says: "The mind of the Father decreed that all things should be divided into THREE." There are many sources of development to indicate that evolutionary power tends to three-fold divisions, or inequality. Virgil even tells us that "the gods love uneven numbers" (*Bucolica*, Ecl. VIII, 75). For we have the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerberus of Pluto. Plato enlarges on the beauties and harmonies of the five geometrical forms that perpetuate his name. Pythagoras has especially endeavored to systematize the series by evolotion; while all nations, have venerated the number seven.

The nomenclature of the degrees, grades, and divisions also partake of numeric order, as well as legendary, traditional, and celestial word-lore, thus associating them with the impress of immemorial time.

The last twelve degrees, or tenth series, of the Metropolitan Chapter of France, received the names of the Signs of the Zodiac respectively. The signs usually encircle the chapiter placed on the northern pillar, *Boaz*, which stood at the entrance to the Temple.

The 41st degree of the Rite of Mizraim is the Knight of the Seven Stars, being closely allied with the Knight of the East and West, or 17th of the Ancient and Accepted Rite; while the Knight of the Sun is the 51st degree of the former and 28th of the latter.

Capitular and criptic masons are well informed how the twelve tribes are interwoven into several of the degrees, therefore, such will reqnire no further exposition. The association of the four banner tribes with its Cherubim and its tetrads, and the twelve tribes with the

Urim and Thummim, and other duodenal assignments are amply given in the tables appended.

As noted in previous pages, the mysterious word *Mesouraneo* is one in which there is some doubt as to its etymology and meaning, and the same doubt seems to have existed with the translators of the Hebrew text of the Scriptures with reference to *Mazzaroth*, as it has been transferred from the Hebrew to the Septuagint, and thence to the authorized version.

The word *zodiac* has been rendered "The Wheel of Life." Sacred and profane history point to a remote time when the names were given to the original Zodiac composed of living animals. The lost sign now occupied by Libra, according to Robert Brown, Jr., was thought to have been once occupied by the Altar. Other writers claim that Aquila, "the Eagle," was originally the sign now occupied by the Scales.

The antiquity of the zodiac goes back to antediluvian times and it is generally agreed to be coëval with Seth. Sir William Drummond, Dupuis, Kircher, Rolleston, Vallancey, Westcott, and many others have made extensive researches on the Zodiac, and all have added to the lore on the subject.

The XLIXth tchapter of Genesis appears to give a picture of the Hebrew Zodiac. The dying patriarch Jacob, according to the record, addressed each of his sons separately by name, and then alluding to each chosen emblem, pointed out its signification. There seems to be a difference of opinion as to the allotment of the symbols in a few of the assignment, yet it is evident that the Zodiac was their *familiar* astronomical symbols. "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house" (Numbers II, 2). Oliver says, in "Landmarks," Vol. II, p. 401, that "the camp of Israel was like one great body under the Sanhedrim, officered by Moses, Aaron, and Joshua: while the twelve tribes were subordinate Grand Lodges under their respective princes; and the captains of thousands, hundreds, and tens, formed private Lodges for the purposes of order and regularity." The four leading divisions were designated by the component parts of the cherubim: a man, an ox, a lion, an eagle. The arrangement has given an opportunity for some curious conceits.

REUBEN, EPHRAIM, JUDAH, DAN.

Reuben,	Elizur,	Aquarius,	Formalhaut,	Winter,
Ephraim,	Nahshon,	Taurus,	Aldebaran,	Spring,
Judah,	Elishma,	Leo,	Regulus,	Summer,
Dan.	Ahiezer.	Scorpio.	Antares.	Autumn.
Reuben,	Man,	Isaiah,	Matthew,	South,
Ephraim,	Ox,	Ezekiel,	Luke,	West,
Judah,	Lion,	Jeremiah,	Mark,	East,
Dan.	Eagle.	Daniel.	John.	North.
Reuben,	Adam,	Enoch,	Cherubim,	Michael,
Ephraim,	Noah,	Moses,	Ophanim,	Raphael,
Judah,	Moses,	Elijah,	Teraphim.	Saxael
Dan.	Jesus.	Jesus.	Seraphim,	Gabriel.
Reuben,	Hiddekel,	Europe,	*I*esus	Jod,
Ephraim,	Gihon,	Asia,	*N*azarenus	He,
Judah,	Euphrates,	Africa,	*R*ex	Vau,
Dan.	Pison,	Atlantis.	*I*udærum.	He.

We must add here, however, that several writers give the allottments of the signs differently, and refer to ancient authors for their authority. Samuel I. Curtiss, Jr., in his tract on "The Name Machabee," 1876, (p. 15), says the four camps were Reuben, Simeon, Judah, and Gad; and that the symbol of Gad was an "eagle." The above arrangements are from several writers, mostly masonic. Here follow references for the allotments, for fuller explanations. The several tables give the sign-names in the oldest languages for comparison, and suggest much thought to the student of this ancient scroll in the heavens.

Egyptian Zodiac, "Œdipus Judaicus," Plate 1.
Gen. Valencey, "Collectanea," Vol. IV, Part II, p. 334.
William Drummond, "Œdipus Judaicus," pp. 5-32.
Athanasius Kircher, "Treasury of Light," p. 155.
Adam Clarke, "Treasury of Light," pp. 152-153.
Robert Taylor, "Astronomico-Theological Lectures," pp. 303-308.
Frances Rolleston, "Mazzaroth," Part II, p. 37.
Twelve Masonic Points, Mackey's "Encyclopædia," p. 839.
Wm, Jones, Le Gentil, Martini, "Mazzaroth," p. 26.
Pahlavi text, "Law of Cosmic Order." by Robert Brown, Jr., p. 30.
Varaha-Mihira, "Law of Cosmic Order," Robert Brown, Jr., p. 30.

THE SIGNS OF THE ZODIAC AND THE URIM AND THUMMIM.

SIGNS.	CORPUS.	TRIBES.	JEWELS. (Josephus.)	STONES. (MACKEY.)	ANGELS.	12 MASONIC POINTS.	TETRA-GRAMMATON.
Aries,	Head,	Gad,	Jahalom,	Amethyst,	Saxael,	Opening,	Jod he vau he
Taurus,	Neck,	Joseph,	Leshem,	Onyx,	Haniel,	Preparing,	Jod he he vau
Gemini,	Arms.	Benjamin,	Achlama,	Beryl,	Raphael,	Reporting,	Jod vau he he
Cancer,	Breast,	Issachar,	Pitdah,	Chrysolite,	Uriel,	Entering,	He vau he jod
Leo,	Heart,	Judah,	Odem,	Carbuncle,	Michael,	Praying,	He vau jod he
Virgo,	Belley,	Zebulon,	Barketh,	Jasper,	Raziel,	Encircling,	He he jod vau
Libra,	Kidneys,	Levi,	Shebo,	Emerald,	Cerviel,	Advancing,	Vau he he jod
Scorpio,	Genitals,	Dan,	Tarshish,	Ligure,	Asazel,	Obligating,	Vau he jod he
Sagittarius,	Hams,	Asher,	Shoham,	Sapphire,	Jophiel,	Intrusting,	Vau jod he he
Capricornus,	Knees,	Naphtali,	Jasphé,	Agate,	Peliel,	Investing,	He he vau jod
Aquarius,	Legs,	Reuben,	Nophek,	Sardius,	Zadkiel,	N. E. Corner,	He jod vau he
Pisces.	Feet.	Simeon&Levi.	Saphir.	Tapaz.	Gabriel.	Closing.	He jod he vau

SIGNS OF THE ZODIAC IN OTHER LANGUAGES.

LATIN.	SANSCRIT. (WM. JONES.)	SANSCRIT. (LE GENTIL.)	CHINESE. (MARTINI.)	PERSIAN. PAHLAVI TEXT.	GREEK. (VARAHA-MIHIRA)	THE TWELVE LABORS OF HERCULES.
Aries,	Mesha,	Mecham,	Pe Yaugh,	Varak,	Kriga,	Quest Golden Fleece,
Taurus,	Vrisha,	Urouchabam,	Kin Nieu,	Tôrâ,	Tavuri,	Slaying Bull of Crete,
Gemini,	Mithuna,	Mitouam,	Snang Hitng,	Dô pakter,	Jituma,	Strangling Serpent,
Cancer,	Carcata,	Carcallacam,	Kiu Hiai,	Kalakang,	Kulira,	Taking herdsGeryon,
Leo,	Sinha,	Simham,	Sin,	Sêr,	Leya,	Slay. Nemean Lion,
Virgo,	Canyà,	Canyam,	Sha Niu,	Khûsak,	Pathona,	Vict. over Amazons,
Libra,	Tolam,	Tula,	Tien Tchingh,	Tarâzûk,	Juka,	Boar of Erymanthus,
Scorpio,	Vrischria,	Vrouchicam,	Tien Kie,	Gazdûm,	Kaurpya,	Slaying of Hydra,
Sagittarius,	Danus,	Dhanasou,	Gjin Ma,	Nîmàsp,	Taukshika,	Birds of Stymphalis,
Capricornus,	Macara,	Marcaram,	Mu Thien,	Vahîk,	Akokera,	Slaying of the Stag,
Aquarius,	Cumba,	Coumbam,	Pao Piugh,	Dûl,	Hridroga,	Stables of Augeas,
Pisces.	Mina.	Minam.	Shang Yu.	Mahîk.	Ittha.	Horses of Diomedes.

SIGNS OF THE ZODIAC IN OTHER LANGUAGES.

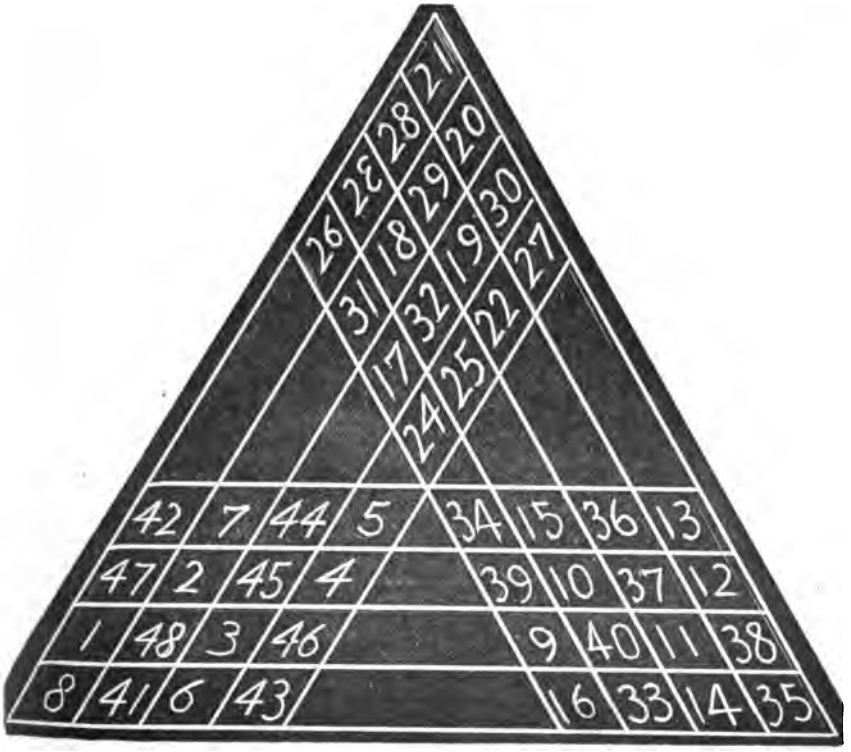
SIGNS.	HEBREW.	ARABIC.	HINDU.	SYRIAC.	COPTIC.	GREEK.	LATIN,	ENGLISH.
♈	Taleh,	Al Hamal,	Mesha,	Amroo,	Tametouris,	Krios,	Aries,	The Ram,
♉	Shur,	Al Thaur,	Vrisha,	Thaur,	Apis,	Tauros,	Taurus,	The Bull,
♊	Thanmim,	Al Tauman,	Mithuna,	Thaumim,	Pi Mahi,	Didumoi,	Gemini,	The Twins,
♋	Sartan,	Al Sartan,	Karkata,	Sartano,	Klaria,	Karkinos,	Cancer,	The Crab,
♌	Arieh,	Al Asad,	Sinha,	Aryo,	Pi-Mentekeon	Leon,	Leo,	The Lion,
♍	Bethulah,	Sunbula,	Kanyā,	Bethulto,	Aspolia,	Parthenos,	Virgo,	The Virgin,
♎	Mozaniam,	Al Zubena,	Tula,	Mazatho,	Lambadia,	Zugos,	Libra,	The Scales,
♏	Akrab,	Al Akrab,	Vrischika,	Akrab,	Isidis,	Scorpios,	Scorpio,	The Scorpion,
♐	Kesith,	Al Kaus,	Dhanus,	Kesith,	Pimaere,	Toxotes,	Sagittarius,	The Archer,
♑	Gedi,	Al Gedi,	Makara,	Gedi,	Hupenius,	Aigokereos,	Capricornus,	The Goat,
♒	Deli,	Delu,	Kumbha,	Deli,	Hupei Tirion,	Hydrokoeus,	Aquarius,	Waterman,
♓	Dagim.	Al Haut.	Mina.	Nuno.	Pi cot Orion.	Ichthues.	Pisces.	The Fishes.

SIGNS OF THE ZODIAC AND THEIR TRIBAL ALLOTMENTS.

NO.	NAMES OF SIGNS.	EGYPTIAN ZODIAC.	VALANCEY'S.	DRUMMOND'S.	KIRCHER'S.	CLARKE'S.	TAYLOR'S.	ROLLESTON'S.
1	Aries,	Amun,	Naphtali,	Gad,	Gad,	Naphtali,	Gad,	Gad,
2	Taurus,	Apis,	Issachar,	Joseph,	Joseph,	Issachar,	Ephraim,	Joseph,
3	Gemini,	Hercu.&Apol.	Simeon&Levi,	Benjamin,	Benjamin,	Simeon&Levi,	Asher,	Benjamin,
4	Cancer,	Hermanubis,	Zebulon,		Issachar,	Zebulon,	Issachar,	Issachar,
5	Leo,	Momphto,	Judah,	Judah,	Judah,	Judah,	Judah,	Judah,
6	Virgo,	Isis,	Joseph,	Naphtali,	Naphtali,	Asher,	Naphtali,	Zebulon,
7	Libra,	Omphta,		Asher,	Asher,		Benjamin,	
8	Scorpio,	Typhon,	Dan,	Dan,	Dan,	Dan,	Dan,	Dan,
9	Sagittarius,	Nephtæ,	Joseph,	Manasseh,	Manasseh,	Joseph,	Joseph,	Asher,
10	Capricornus,	Anubis,	Benjamin,	Zebulon,	Zebulon,	Benjamin,	Zebulon,	Naphtali,
11	Aquarius,	Canopus,	Reuben.	Reuben,	Reuben,	Reuben,	Reuben,	Reuben,
12	Pisces.	Ichthon.		Simeon&Levi.	Simeon&Levi.	Gad.	Simeon&Levi.	Simeon&Levi.

The MAGIC TRIPLE DIAMONDS. The following magic arrangement of the numbers 1 to 48, in three diamonds, symmetrically placed in a triangle, is original and new so far as we know. It was accomplished by Mr. Justus Webster, Boston, Mass., at odd times, for recreation.

1. The sum of each row of four enclosures, in each diamond, is 98.
2. The sum of each row of eight enclosures in the triangle is 196.
3. The sum of the diagonals of each diamond is 196.
4. The average sum of the two diagonals of each diamond is 98.
5. The sum of any four adjacent enclosures in each diamond is 98.
6. The sum of half of each horizontal row of four enlosures in the two lower diamonds, and half of each row from the left upward in the upper diamond, is 49.
7. The sum of any four adjacent enclosures in one diamond added to the same adjacent four in either of the other diamonds is 196. &c.



PERRY'S VICTORY. (Vol. XI, p. 224.) I send you the song wished for, also the music in which I used to sing it. Years ago, before organs became so plentiful, at our social gatherings we used to sing songs, and this was one of the many I used to sing, and play the base on the violoncello. I think I committed to memory nearly fifty of these old songs founded on the Revolutionary War, and that of 1812; among them were "Taxation of America," "Paul Jones," "Constitution and Guerrier, Hornet and Peacock"; "Bold Dighton," "Major Andre," "Brave Wolfe," "Truxton's Victory," and numerous others, love songs, etc. When we gathered together, comprising a dozen male and female singers, we would spend several hours in singing those old songs, the most of which went out of existence when those that sung them passed away. You will pardon me for the rough sketch of music which I enclose Perhaps it may be familiar to "H. E. R.," who wishes for the song; if so, it will do no harm. But to me, 'Perry's Victory" would seem flat if sung to any other music than that in which I used to hear it. This copy of the song I write down entirely from memory. CALCHAS, Bryants's Pond, Maine.

Perry's Victory.

Ye tars of Columbia, give ear to my story,
Who fought with brave Perry, where cannons did roar;
You valor has gained you an immortal glory,
A fame that will last until time be no more;
Columbian tars are the true sons of Mars,
They rake fore and aft as they plow on the deep;
On the bed of Lake Erie commanded by Perry,
They caused many a Briton to take his last sleep.

On the tenth of September let us all remember,
So long as the globe on its axis rolls round;
The tars and mariners on Lake Erie were seen,
To make the proud flag of Great Britain come down;
The van of our fleet the British to meet,
Commanded by Perry the Lawrence bore down,
Her guns they did roar with such terrific power,
That savages trembled at the dreadful sound.

The Lawrence sustained a most dreadful fire,
She fought three to one for two glasses or more;
While Perry undaunted did firmly stand by her,
While on her the foe heavy broadsides did pour;
Her masts being shattered, her rigging all tattered,
Her boom and her yards being all shot away;
And few left on deck to manage the wreck,
Our hero on board her no longer could stay.

In this situation, the pride of our nation,
Sure heaven had guarded unhurt all the while;
While many a hero maintaining his station,
Fell dead by his side and was thrown on the pile;

But mark ye this wonder, while the elements thunder,
When death and destruction are stalking all round,
His flag he did carry on board the Niagara,
Such valor on record was never yet found.

His pennant still flying, the foemen defying,
Brave Perry unyielding, he knew no defeat ;
His vessel so shaken, must now be forsaken,
To bring into action the rest of his fleet ;
In the midst of the battle, when cannons did rattle,
The Lawrence a wreck and her men most all slain ;
Away he did steer and brought up the rear,
And by this manœuvre the victory did gain.

This one gallant act in our noble commander,
While writing my song I must notice with pride;
When launched in the boat that carried his standard,
A ball whistled through it, 't was close by his side.
Says Perry, " those villians intend for to drown us,
Push on my brave boys, you have nothing to fear " ;
He off with his coat and plugged up the boat,
And through fire and sulphur away he did steer.

The famous Niagara now proud of her Perry,
Displayed all her banners in gallant array ;
With twenty-five guns on her deck she did carry,
She soon put an end to this bloody affray.
The rear of our fleet was brought up complete,
And signals were given to break through their line ;
From starboard to larboard, and from every quarter,
The sons of Columbia did gloriously shine.

The bold British lion roared out his last thunder,
As Perry attacked him close in the rear ;
E Pluribus Unum soon made him crouch under,
And roar out for quarters, we quickly did hear.
The fight being ended, the firing suspended,
The carnage so fearful, the conflict was o'er ;
Six red bloody flags which no longer could wag,
Were all laid at the feet of our brave Commodore.

Great Britain may boast of her conquering heroes,
Her Rodneys, her Nelsons, and all the whole crew ;
But Rome in her glory, ne'er told such a story,
Nor boasted such feats as Columbians do ;
The whole British fleet was captured complete,
Not one single vessel from us got away ;
And prisoners some hundreds, Columbians wondered,
To see them all anchored and moored in the bay.

O ! had you but seen those two noble commanders,
Embracing each other when the battle was o'er ;
And viewing those invincible standards,
That never had yielded to any before ;
Says Perry, " brave Elliott, come give me your hand,
This day you have gained an immortal renown " ;
So long as Columbians, Lake Erie, command,
Let brave Captain Elliott with laurels be crowned.

May Heaven still smile on the shades of the heroes,
Who fought in this conflict, their country to save ;
And to check the proud spirit of those British bravoes,
Who wished to deride us and make us all slaves.
Columbians sing, and make the words ring,
And toast those proud heroes, by sea and by land ;
While Britons drink cherry, Columbians quaff Perry*,
We'll toast them about with full glasses in hand.

* " Perry," cider made from pears.

PERRY'S VICTORY. (Vol. XI, p. 224.) Oliver Hazard Perry, a distinguished American officer, died at Trinidad of yellow fever, on August 23, 1819, the anniversary of his birthday (N. AND Q., Vol. X, p. 9), at the age of 34 years. His victory on Lake Erie over a British force superior in men and guns to his own, has given his name a permanent place in the history of his country.

Perry's Victory.

O'er the bosom of Erie, in fanciful pride,
Did the fleet of Old England exultingly ride,
Till the flag of Columbia her Perry unfurled,
The boast of the West and the pride of the world.
And still should the foe dare the fight to sustain,
Gallant Perry shall lead on to conquest again.

The spirit of Lawrence his influence sheds,
To the van of the fight, while the Lawrence he leads;
There death dealt around, though such numbers oppose,
And levelled the gun at fair Liberty's foes.
And still should the foe, etc.

When covered with slain, from his deck he withdrew,
And left the Niagara the fight to renew:
Where, undaunted in danger, our sea-beaten tars
O'er the cross of St. George waved the stripes and the stars.
And still should the foe, etc.

Six ships, while our banners triumphantly flew,
Submitted to tars who were born to subdue;
When they rushed to the battle, resolved to maintain
The freedom of trade and our rights to the main,
And still should the foe, etc.

With the glory of conquest our heroes are crowned;
Let their brows with the bright naval chaplet be bound!
For still should the foe dare the fight to sustain,
Gallant Perry shall lead them to conquest again.
And still should the foe, etc.

This song entitled "Perry's Victory" is taken from a volume entitled "Songs for the People," comprising national, patriotic, sentimental, comic and naval songs, edited by Albret G. Emerick, published in Philadelphia, 1848. Vol. I, p. 104.

The first song, according to Roarback's Bibliography of American Literature, is found in some "Forget-Me-Not Songster." There are at least four songsters under that title. Ours, published by Nafis an Cornish, New York, does not contain it.

The Star of Bethlehem.

The following question had been received and submitted to Dr. S. M. Blake, Bellows Falls, Vt., for information, previous to the short article in N. AND Q., Vol. XI, p. 249. "Is there any literature on the subject of the Star of Bethlehem, and what is the general trend of it as to the appearance of the star in this century?

We have received the following letter on the subject from Dr. S. M. Blake, which will be of interest to all interested in the subject:

Yours of 22d is before me, inquiring if there is any literature on the subject of the Bethlehem Star so called. In reply, I will say, there is; but it is scattered along the centuries, and has generally cropped out in theological controversies. One of those occasions, the most prominent in my mind at the present time, happened in the seventeenth century, when John Kepler the eminent astronomer was drawn into the debate, or controversy, then raging among theologians as to the time of the nativity, or birth of Christ. It seems that that question had never been settled by the early fathers, and recourse was had to the astronomers, John Kepler and Sir Isaac Newton. I will transscribe from a work I have what Kepler had to say in connection with the "Bethlehem Star." It seems there was a division among the contestants as to the nature of the star: some contending that the appearance of the star was a miracle, while others believed it to have been by natural causes, or the conjuntion of two or more planets.

"KEPLER'S CALCULATIONS AS TO THE STAR OF THE NATIVITY.

The credit of being the first to employ the data derived from astronomical and chronological calculations, respecting this star, as the basis of his investigations, concerning the year of our Lord's birth, is due to the celebrated astronomer John Kepler. Kepler, well aware that the astrologers of all times, and certainly also the Magi, mentioned by Matthew (II, 1, 7, 16), attached great importance to the conjunction of Jupiter and Saturn, which recurs about every twenty years; and knowing for that very reason they had divided the zodiac, which it traverses in about 800 years, into four trigons, he calculated whether such a conjunction had taken place shortly before the commencement of the era at which according to historical data, the birth of our Lord must be placed. He arrived at the remarkable result that this conjunction had happened *three times*; in the year of Rome 747 (B. C.), and that in the last half of Pisces, near the first point of Aries; while in the Spring of the following year the planet Mars also came to the same spot. He therefore argued that the star seen by

the Magi from the East, at the birth of Christ, was identical with the conjunction of those three superior planets, *and probably an extraordinary star, like that which had blazed forth in the foot of Serpentarius, in his own time, was added to the group.* Accordingly, he placed the birth of Jesus in the year of Rome 748 (B. C. 6)."

This position of Kelper was severely criticized, as well it might be, for no conjunction of the planets could answer to the words of Matthew: "Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was (Matt. 1, 9)." I will add here, that it has been my constant opinion that the star which the Magi, or astrologers, saw, was the reäppearance of a temporary star; that its period was 315 years, and that it was well known to the wise men, and they expected it to herald the coming Messiah. It is evident that the Christian world has always believed in the reality of the phenomenon as related in Matthew, and when Tycho Brahe the Danish astronomer discovered the star in Cassiopeia, in November, 1572, many supposed it to be the Bethlehem Star, for it was the time for it to appear according to past records. Tycho Brahe disclaimed the idea of its being the Bethlehem Star, and the consequence is that doubt and uncertainty has hung over the Christian world to this day. When I made the discovery, I had calculated that the star would appear in 1884; but inasmuch as it had not been announced, I commenced searching for it in June, and more in the mouths of July and August, and why I got ahead of the world, was this: I was looking for it and making myself familiar with star-fields in the region where I expected the star to appear. On the evening of the 27th of August, 1885, unconciously my telescope had wandered away a short distance, and to my surprise I detected a star in the center of the well-known and familiar nebulæ of Andromeda, about ten degrees from where I expected the star to appear. Of course, I could then but think that I had discovered the reäppearance of the Bethlehem Star. I informed my friends of what I had seen, and soon the newspapers were publishing my letters. Up to this time I have given nothing to the press on the subject, save an item to our local paper of half dozen lines. I have written a good many letters in answer to inquiries all over the country, and have given all the history I could find that gave any light on the subject. My first announcement, on September 4, 1885, gave all the history on the subject that astronomers had been able to dig up from the mold of ages.

Some of the reasons why I regarded it as the "Star of Bethlehem" were: First, it came to the zenith of Bethlehem, in Judea, about December, when Christians celebrate the birth of our Lord. Second, it was in the fall season when the shepherds were watching their flocks by night. Third, it was the first time it had appeared since the telescope was invented, and in consequence of that fact its reäppearance

was not always detected. The record is that the star "appeared in the years 945, 1264, an 1572." The accounts of the positions of these objects are obscure and uncertain, but the intervals between the epochs of their appearances being nearly equal, it has been conjectured that they were successive returns of the same periodic star.

I send you my "scheme of the star." It may not amount to much, but it will do to go along with a very great stock of doubtful speculations that have their effect on the human mind. This scheme was calculated several years ago, the results corresponding with the reäppearances. My calculations made the period 314 years, on the average, beginning with A. D. 1.

B. C.	GOING BACKWARD.
314	Alexander declared Universal Monarch of the Eastern World.
628	Josiah gives orders for reparing the Temple at Jerusalem.
942	David with all Israel marched to Jerusalem.
1258	Gideon destroys Baal's altar and slaughters the Midianites.
1572	Birth of Moses.
1884	Birth of Isaac.
2198	A Savior promised.
2512	The Flood passed, and the second age of the world begins.

A. D.	GOING FORWARD.
314	Conversion of Constantine; he collects the secred books.
628	Flight of Mahomet from Mecca.
942	Reign of Constantine X.
1258	Papal dominion at its utmost height.
1572	Sixty thousand Protestants slaughtered in France.
1885	The Peace of Europe threatened. The Turk now in the scale.

STEPHEN BURROUGHS. (Vol. XI, p. 224.) Stephen Burroughs was born in Hanover, N. H., about 1765; enlisted in the army at the age of fourteen years; was discharged soon after; entered Dartmouth in 1781; he did not graduate; he left to escape being expelled.

He was a good scholar and of brilliant talents. He was a school teacher, clergyman, footpad, rake, villain, counterfeiter, hypocrite, and embodyed every evil with but little good. He was indicted several times for his deviltry, and committed to jail in this country and in Canada. I have his life written by himself, published by Nafis & Cornish, New York. The last that I heard of him, he was at Three Rivers, Canada, engaged in scnool-teaching, in 1811.

"He left a villain's name to other times,
Linked to no virtue, but a thousand crimes."

Bryant's Pond, Maine. CALCHAS.

PRECESSION OF THE EQUINOXES. The slow backward motion of the equinoctial points along the ecliptic, at the rate of 50.1″ annually, caused by the action of the sun, moon, and planets upon the protuberant matter about the earth's equator, in connection with its diurnal rotation ; it is so called because either equinox, owing to its westerly motion, comes to the meridian sooner each day than the point it would have occupied without the motion of precession, and thus *precedes* that point continually.—*Webster's Dictionary*, 1892.

Our contemporary, the *Daily Union*, of September 7, 1893, in an article, on "When the Days and Night are Equal," makes a mistake in stating that "the equinoxes move westward, the movement amounting to nearly 1° a year." If so the complete circuit of the the heavens would be accomplished in less then 360 year ; whereas the great revolution takes place in something less than 26.000.

THE CATEGORIES. What are the categories, in the logical sense?

WALDO E. LEWIS.

The following is the statement of the categories given in Fleming's "Vocabulary of Philosophy," second edition, p. 73 :

The *categories* are the highest classes to which all the objects of knowledge can be reduced, and in which they can be arranged in subordination and system. Philosophy seek to know all things. But it is impossible to know all things individually. They are, therefore, arranged in classes, according to properties which are common to them. And when we know the definition of a class, we attain to a formal knowledge of all the individual objects of knowledge contained in that class. Every individual man we cannot know ; but if we know the definition of man, we know the nature of man, of which every individual of the species participates ; and in this sense we may be said to know all men. The attempt to render knowledge in some sense universal, has been made in all ages of philosophy, and has given rise to the *categories* which have appeared in various forms. They are to be found in the philosophy of Eastern nations, as a classification of things and ideas. The categories of the followers of Pythagoras have been preserved by Aristotle in the first book of his "Metaphysics." Those ascribed to Archytas are now regarded as apocryphal, and as having been fabricated about the beginning of the Christian era, to lower the reputation of Aristotle, whose *categories* are well known. They are ten in numbers, namely : substance, quantity, quality, relation, place, time, situation, possession, action, and suffering. The mnemonic lines which contain them, are these :

Arbor sex servos ardore refrigerat ustos
Cras rure stabo, sed tunicatus ero.

Exchanges and Pamphlets.

OUR RACE NEWS-LEAFLET. "The King's business requires haste," No. I, 1893. Contents: Midnight, the last hour of the era. Edited by C. A. L. Tottee, New Haven, Conn. $1.00 for 12 numbers; ten cents each. Articles copyrighted, so they will not be garbled.

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THE GRANTEES OF CLAREMONT, N. H. Also, a Chronological list of the Town Officers, Representatives and Postmasters 1767-1893. Reprinted from the *Granite Monthly* and the *National Eagle*. By Charles B. Spofford, Claremont, N. H. 8vo. pp. 24+16.

SCIENCE OF THOUGHT. Three introductory lectures. By F. Max Müller. This is No. 2 of the The Religion of Science Library, published by the Open Court Publishing Company, 320-326 Dearborn St., Monon Building, Chicago, Ill. Price, paper, 25 cents a copy; 12mo. pp. 96 appendix, 28. Bi-monthly. Per annum, $1.50.

BIBLIOGRAPHY OF THE CHINOOKAN LANGUAGES (Including the Chinook Jargon). By James Constantine Pilling. Smithsonian Institution. Bureau of Ethnology; J. W. Powell, Director. 8vo. pp. 82. Washington, D. C., 1893. Languages: Cascade, Cathlascon, Chinook, Chinook jargon, Clakama, Clatsop, Nihaloth, Wahaikan, Wappo, Wasko, and Watlala.

ECLECTIC MEDICINE. Its History and Scientific Basis. By Alexander Wilder, M. D., Secretary of the National Eclectic Medical Association. A pamphlet descriptive of the several systems of practice, Rafinesque's, Thomsonian, Elisha Smith's, Wooster Beach, Morrow and Thomas Cooke's, etc. Also, an account of the Electic School.

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ASTRONOMY AND ASTRO-PHYSICS. Formerly, "Sidereal Messenger." New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $4.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena"; Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to this popular scientific serial.

MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XI. DECEMBER, 1893. No. 12.

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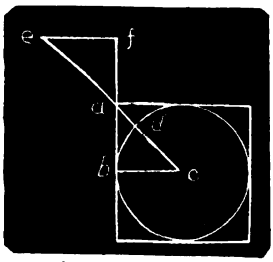
NOTES AND QUERIES,

S. C. GOULD, ... Editor.

" If you would have your Light shine, set it in a dark place."

VOL. XI. DECEMBER. 1893. No. 12.



A SABBATH DAY'S JOURNEY. What is the distance of a Sabbath Day's Journey as mentioned in the Scriptures? ELWYN.

Sabbath-day's journey is a phrase for prescribed distance which may lawfully be traversed on a Sabbath, and beyond which no Jew can go without violating the sanctity of the day, except he adopts the means that is appointed for exceeding the canonical boundary. From the injunction (Exodus, XVI, 29) that "every man is to abide in his place," on the Sabbath, the ancient Hebrew legislators deduced that an Israelite must not go 2,000 yards, or 12,000 hand-breadth = five Greek stadia, for a Greek stadium measures 2,400 hand-breaths, beyond the temporary or permanent place of abode. These 2,000 yards are not to be measured from any and every spot, but according to definite and certain minute rules, the city being reduced to a square. Thus, if the Sabbath-day's journey is to be fixed from a circular city, an imaginary square must be circumscribed about it, and the measurement is not to be taknn from the corner *a*, in a diagonal direction, that is from *a* to *e*, because the distance from *a* to *f* will be less than 2,000 yards; but the distance is to be taken from *a* to *f*, whereby the allowable distance is increased in the direction of *a* to *e*, as will be seen from the annexed diagram. The permitted distance seems to have been grounded on the space to be kept between the ark and the people (Joshua III, 4), in the wilderness, which tradition said was that between the ark and the tents.

THEODOTION. (Vol. XI, p. 221.) I will add one name to such as terminate with "tion": that is, Theodotion, who was one of the translators of the Old Testament, after the time of the Septuagint version. According to Epiphanius he was a native of Sinope, in Pontus, and for a time sided with the Marcionites, but left them afterwards and became a Jew. Iræneus calls him *Ephesitus*, that is, a native of Ephesus. Jerome and Eusebius call him an Ebionite, or semi-Christian.

HARPOCRATION. (Vol. XI, p. 221.) Valerius Harpocration was a grammarian of Alexandria, supposed by some to be the same with the one who instructed L. Verus in Greek; while others take him to he identical with the Harpocration of whom mention is made in a letter of Libanius to Aristænetus. He was the author of a Lexicon and an Anthology.

AMPHICTYON AND AMPHITRYON. (Vol. XI, p. 221.) There was no "Amphictryon." Amphictyon was a son of Deucalion and Pyrrha, and reigned at Athens after Cranaus. He was one who first attempting to give a satisfactory interpretation to dreams and to draw omens. Some say the deluge happened in his time.

Amphitryon was a Theban prince, son of Alcæus and Hipponome. His sister Anaxo married *Electryon*, king of Mycenæ.

SAMBATYON. (Vol. XI, p. 221.) Sambatyon (or Sambation, as also spelled) is a river mentioned in the Talmud as flowing during the first six days of the week, and drying up on the Sabbath. The Rabbins are not agreed as to the situation of the river, some placing it on the borders of Ethiopia, while others locate it in India. Its name is derived from the same root-word as *Sabbath*, meaning "rest." It is therefore called the "Sabbatic River." Reland, in his "Palestine," page 261, speaks of it as being a stream of Palestine. Josephus locates it between Arce and Raphanaca (Wars, VII, 24). Dr. M. Edrehi places it in upper India, beyond the Ganges. Thomson, in his "Land and Book" (I, 496), locates it near Tripoli.

MARCION flourished near the middle of the second century, and founded the sect called after him Marcionites. He also was a native of Sinope, where Theodotion was born. He was first a Stoic, and long inquired into the tenets of Christianity before he became a convert to it. He was excommunicated by his own father.

METEMPSYCHOSIS, REGENERATION, REINCARNATION, TRANSMIGRATION (Vol. XI, p. 221.) *Metempsychosis* is the progress of the soul from one stage of existence to another. It is symbolized as, and commonly believed to be, re-births in animal bodies. The word is generally misunderstood by nearly every class of European and American society, including many scientists. *Metempsychosis* should apply to animals alone. The kabbalistic axiom reads thus: "A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god." This is explained in Manu's "Mânava-Dharma-Shâstra," and other Brahmincal books.

Reïncarnation is the doctrine of re-birth, believed by Jesus and the Apostles, as by nearly all sects in those days, with the exception of the Sadducees (Matt. XXII, 23), but denied now by the Christians generally. The Egyptian converts to Christianity, the Church Fathers, and many others in those days belived just what Jesus said, "Ye must be born again (John III, 7); and "Ye, which have followed me in the regeneration" (Matt. XIX, 28), *re-birth*. *Resurrection*, with the Egyptians, and others, never meant the coming up of the mutilated body, but the *Soul* that informed it, that is, the *Ego* in a new body. The belief in a new body was well nigh universal.

Transmigration means "a passing over," in the theological acceptation of the term, and intimates the supposed translation of the soul after death into another substance or body than that which it occupied before. The basis of this belief being the assumption that the soul does not perish together with the body, it can belong only to those nations which believe in the immortality of the soul. But in proportion as such an idea is crude or developed, as it is founded on a vague idea fear of death, and a craving for material life, or on ethical grounds, and a supposed casual connection between this and a future life, the belief in transmigration assumes various forms. The notion, dating back to a remote antiquity, and being spread all over the world, seems to be anthropologically innate, and to be the first form in which the idea of immortality occurred to man. The dogma reads: "One lamp is kindled at another; the light of the former is not identical with that of the latter, but, nevertheless, without this the other light could not have originated."

Regeneration means "a being born again." The theological inter-

terpretation of the word by many is the recovery of the image of God upon the heart, that is, so as to love him supremely, and serve him ultimately as the highest aim of life. In other words, as it is stated in modern creeds, *conversion*, or change of heart. But that is not the meaning of the word. The word means *rebirth*, or rebodified; and is a synonym of reincarnation. All these four words have been perverted by theology, more or less ignorantly. Dr. Campbell translates the Greek word *palingensia*, (Matt. XIX, 28), into English by "renovation," instead of "regeneration," as in the authorized version. He is followed by Benj. Wilson in "The Emphatic Diaglott." Dr. Campbell says it refers to the future state, where all things will become new.

MASSABESIC, (Vol. XI, p. 178.) The correspondent "RESIDENT" asks, "where is the original *Massabesic* in New England, and how the name came to be applied to the lake in the limits of Manchester, N H.?

The first mention of the name *Massabeseck* that we have knowledge of, is in the "Massachusetts Archives." The item referred to reads:

"Dec. 2, 1777. To John Smith, Massabeseck Miliage to Saratoga, £46. 16s."

This item was copied from the "Archives" and published with several others in the *Maine Historical and Genealogical Recorder*, Vol. III, No 2, 1886, page 75. It is claimed to be the original name of Waterborough, Maine. The name does not appear in connection with the town of Waterborough nor Alfred on the south of Waterborough as described by John Hayward, in his "Gazetteer of Maine," 1843, on pages 58 and 80. When the name was applied to the lake in this city, we have not yet ascertained, but shall endeavor to do so.

SACRED OATHS. (Vol. V, p. 211; VI, p. 310, 314.) The sacred oath of Mexicans, as given in E. G. Squier's "Serpent Symbol," 1861, p. 55, is as follows:

"I swear by the LIFE OF THE SUN, and by OUR SOVEREIGN MOTHER THE EARTH, that nothing which I affirm is false: and in confirmation of my oath, I eat this earth."

After taking the oath the person immediately touches the earth with his hand, and raised it to his mouth, aud in that manner ate the earth. According to Kingsborough's "Collections (History of North

ern Spain), Vol, II, p. 107, appendix, the most ancient oath of the Greeks was as follows :

" By our Father Jupiter, the all-seeing Sun, the all-bearing Earth (Gaia), the Rivers, and infernal powers."

The ancient Scandinavians had a similar oath : " By Fria (earth), Thor (Jupiter), and Odin (the Almighty)." (See the *Edda.*)

THE HEBREW FOR GENESIS. What is the Hebrew word for *Genesis?*

EDWARD.

The Hebrew word translated Genesis is *Brashith.* The books of the Pentateuch are so called from the *first words* of the books. For instance we give the first verse of Genesis in four languages :

Hebrew. Brashith barak Elohim eth hashamaim ve-eth haaretz.
Greek. 'En archee 'epoieesen 'o Theos ton 'ouranon kai teen gee.
Latin. In principio creavit Deus cœlum et terram.
English. In the beginning created Gods the heavens and the earth.

Therefore, 1. *Brashith* is " the beginning (Genesis)." 2. *Ve-lleo Shemoth* is " the going out " (Exodus). 3. Leviticus is the book on the Levitical service chiefly; the first word is *Vikhra*, " He called." 4. Numbers, from the numberings, chapters I to VI, and XXVI ; some times called *Be Midbac* (" in the desert)," a word in the first verse. 5. The first Hebrew words mean " these are the words." Deuteronomy (*Deuteronomion* in Greek), " the second law."

MAGNANIMITY AND EQUANIMITY. *Magnanimity* is described as lifting us above the good and evil of this life, so that while the former is not necessary to our happiness, the latter could not make us miserable. The favorite example of magnanimity, among the Romans was Fabius Maximus, who, amidst the provocation of the enemy and the impatience of his countrymen, delayed to give battle till he saw how he could do so successfully.

Equanimity supposes a change of state or fortune, and means the preservation of an even mind in the midst of vicissitude, neither elated unduly by prosperity, nor depressed unduly hy adversity. Equanimity springs from magnanimity. Indeed, both these words denote frames or states of mind from which special acts of virtue spring rather then any particular virtue. They correspond to the active and passive *fortitude* of modern moralists.

IRONY. In reply to "CRITICUS" we will say that *irony* is not an untruth or falsehood, but a feigned ignorance, whereby a person misleads his hearers or antagonist fo the time being. Fleming defines it:

Dissimulation, or an ignorance purposely effected to provoke or confound an antagonist. It was much employed by Socrates against the Sophists. In modern times it was adopted by Burke in his work, "The Defence of Natural Society," in which, assuming the person of Bolingbroke, he proves, according to the principles of that author, that the arguments he brought against ecclesiastical, would equally avail against civil institutions.

Sir William Drummond, in his "Œdipus Judaicus," maintains that the history of the twelve patriarchs is a symbolical representation of the Zodiac. Rev. George Townsend, in his "Œdipus Romanus," attemps to show upon the same principles the twelve patriarchs were prophesies of the twelve Cæsars. Richard Whately, in a pamphlet entitled "Historic Doubts," attempts to show that objections similar to those against the Scriptures, and some of them more plausible, might be urged against all the accounts of Napoleon Bonaparte.

RUTH RATHBURN. (Vol. XI, p. 224.) "Ruth Rathburn" was the pseudonym of a lady, a Miss Greenwood, of Manchester, employed in a prominent clothing-house. She was possessed with remarkable large-hearted, theosophic traits, and of a literary turn of mind; many of the daily events which came under her observation were woven at once into poetic compositions and were published in the *Daily Union* and *Union Democrat* during the '6o's Among them we note these: "The Girl in the Water-proof Cloak"; "Longings for Freedom"; "Above the Cloud"; "Have Faith"; "Thanksgiving"; "Christmas.' Some of her poem have been selected by pupils of our public schools and recited in the elecutionary exercises.

THE TENTH MUSE. Who was the tenth muse? A. A. IRVINE.

Sappho, a celebrated poetess, a native of Mytilene in the island of Lesbos, was called the "Tenth Muse" by the Grecians to fully testify their high sense or her powers. Anthon says the whole voice of antiquity has declared that the poetry of Sappho was unrivalled in grace and sweetness. This decision has becn confirmed by posterity notwithstanding we have only a few verses extant of her effusions, and these are of a high character and stamped with the true impress of genius. Her history is involved in great obscurity. Solon, on hearing one of her poems recited by his nephew, remarked that he himself could not willingly die till he had committed it by heart.

Some Old Sayings

There are some old sayings familiar to all persons, and it may interest your readers to read some clever collections of many of them in verse : H.

As poor as a church mouse,
  As thin as a rail ;
As fat as s porpoise,
  As rough as a gale ;
As brave as a lion,
  As spry as a cat ;
As bright as a sixpence,
  As weak as a rat.

As proud as a peacock,
  As sly as a fox ;
As mad as a March hare,
  As strong as an ox ;
As fair as a lily,
  As empty as air ;
As rich as a Crœsus,
  As cross as a bear.

As pure as an angel,
  As neat as a pin ;
As smart as a steel trap,
  As ugly as sin ;
As dead as a door-nail,
  As white as a sheet ;
As flat as a pancake,
  As red as a beet.

As round as an apple,
  As black as your hat ;
As brown as a berry,
  As blind as a bat ;
As mean as a miser,
  As full as a tick,
As plump as a partridge,
  As sharp as a stick.

As clean as a penny,
  As dark as a pall ;
As hard as a millstone,
  As bitter as gall.
As fine as a fiddle,
  As clear as a bell,
As dry as a herring,
  As deep as a well.

As light as a feather,
  As hard as a rock ;
As stiff as a poker,
  As calm as a clock ;
As green as a gosling,
  As brisk as a bee ;
And now let me stop,
  Lest you weary me.

Wild as hawk, meek as a lamb,
Gentle as a dove, happy as a clam;
Brave as a lion, stonge as an ox,
Fierce as a tiger, cunning as a fox;
Nimble as a squirrel, spry as a cat,
Proud as a peacock, gray as a rat;
Dumb as a oyster, ripe as a cherry,
Red as a lobster, brown as a berry;
Wise as an owl, black as a crow,
Bright as a button, dull as a hoe;
Rich as a Jew dirty as a pig,
Dizzy as a coot, merry as a gig;

Fine as a fiddle, cold as a frog,
Fresh as a daisy, tired as a dog;
Still as a mouse, bright as a spoon,
Deaf as a post, crazy as a loon;
Sound as a nut, cross as a bear,
Mad as a hatter, or a March hare;
Grave as a judge, wise as a seer,
Gay as a lark, swift as a deer;
Sweet as a rose, as clear as horn,
Quick as a flash, fair as a dawn ;
Keen as a razor, dull as the times,
Old as the hill, or as these rhymes.

CHILDHOLD FOLK-LORE. Here are some rhymes that will remind manhood of early life, taken from a little work entitled "Chenodia," or Classical Mother Goose. "Argutos inter strepere anser olores." Cambridge; printed (not published). 1871.

ENGLISH.	LATIN.
Jack and Jill	Jackus cum Jillâ
Went up the hill,	Formosâ ancillâ,
To draw a pail of water;	Aquam hauriturus collem ascendebat;
Jack fell down	Prolabitur Jackus,
And broke his crown,	Caput miserè fractus,
And Jill came tumbling after.	Et Jillâ desperata in factum ruebat.
Dickory dickory dock,	Diccora diccora dogium,
The mose ran up the clock,	Ascendit mus horologium,
The clock struck one,	Insonuit hore,
The mouse ran down.	Fugif mus sine morâ,
Dickory dickory dock.	Diccora diccora dogium.
Three wise men of Gotham	Tres magi Gothamenses
Went to sea in a bowl.	In scypho mare tranant.
If the bowl had been stronger,	Si cymba secura,
My song had been longer.	Canenda sint plura.
Fee! faw! fum!	Fe! fau! fum!
I smell the blood of an Englishman.	Sanguinem odoror Angelicum.
Dead or alive,	Seu vivum seu mortuum,
I will have some.	Bibendum est mihi aliquantum.
Heigh diddle diddle,	Hididelde lis,
The cat and the fiddle,	In fidibus felis,
The cow jumped over the moon.	Super lunan vacca saltvit.
The little dog laughed	Tum risit canicula,
To see such a craft,	Visâ re tam ridiculâ,
And the dish ran away with the spoon.	Et lanx cochleare raptavit.
The man in the moon	Lunicola, meridie,
Came down at noon,	Ad terram descendebat,
Inquiring the way to Norwich.	Et viam ad Norvicum assidue quærebat.
The man of the South	Australis vir inpetus
Has burnt his mouth,	Est et os excoriavit,
Eating cold milk porridge.	Dum lacteum perfrigidum incontinens voravit.

The Riddle of Riddles,

OR THE SECRET OF THE RINGS.

(*From The Occult Word.*)

A young man sat in gloomy meditation over the misfortunes and miseries of human life. He was poor and friendless and obliged to toil early and late to keep soul and body together. He was one of a numerous family and had received as his sole inheritance three rings which he hed regarded as of little value, though on receiving them he had been charged never to separate them nor part from them while he lived, there being a tradition in his family that the possessor of these rings might one day fall heir to a priceless inheritance. This tradition had been related to him by his old nurse, and it had passed from his memory with other incidents of his happy childhood.

The young man had no recollection of his father, through whom two of the three rings had been inherited, but he often thought of the dear, tender mother through whom the third ring had been inherited, and in times of trouble he longed to rest again within her sheltering arms and forget his cares upon her peaceful bosom. He remembered hearing an old physician once say, that if the rings could be united in a certain way, so that they could not again be separated, they would make the fortune of their possessor.

As the young man sat down in the twilight, the recollection of earlier years came welling up from the long ago. To strangers his mother seemed to be of a cold and joyless nature, but the son had discovered a wealth of affection and tenderness in the mother's nature, easily called out by caresses, and when he had performed his allotted tasks the mother would smile upon him in a way that made his heart glad. As he thought of all these tender memories, all at once he remembered the rings. They had been forgotten and neglected for years, though the casket which contained them, the same in which they had been received, was close at hand. This casket was of a very singular workmanship, such as no man now-a-days could produce; he had grown so accustomed to seeing it that he had never examined it with sufficient care to discover its great beauty and singular workmanship. Now when he cleaned it from accumulated impurities, and examined its delicate carving and exquisite color, he wondered how he could have ever neglected it. The key was in the lock; but even thus, it required a master hand to open the casket and gain a view of its contents. The lock might be broken, the key lost, or the casket removed bodily; but neither by violence nor ignorance could its contents be

brought to view. Our young friend now carefully turned the key three times around, stopping the last revolution at a certain number on the dial over the key hole, when the lid flew open revealing the rings. The tradition was that there were three rings, but what was now his surprise to find but one. However, upon closer inspection he found that the rings had been placed one within the other, though apparently of equal size, and that, during all these years in which they had been forgotten, they had coalesced, so that they could not now be separated without injury to each other, or perhaps destruction to all. The outline of each ring could be fairly discovered, and while they were thus, to all appearances united, it was certainly not that peculiar union to which the old physician referred.

Our young friend was greatly perplexed as he endeavored to discover the material out of which the rings had been made. At length he remembered that the same old physician already referred to had given him an old book, which, after some trouble, he found on an upper shelf, covered with dust, where it had long laid neglected like the casket. He had never before observed the title of the book, which now seemed very strange to him. The title was as follows :

"AN OPEN ENTRANCE TO THE SHUT PALACE OF THE KING."

As already stated, our hero, for such he will prove to be, belonged to a numerous family. There were older brothers, some of whom had died, even before he was born. Like himself, they had each received as an inheritance three rings, the parents providing impartially for all their children, but as most of his brothers had died in poverty it was quite evident that they had not properly valued their inheritance, or discovered the secret of the rings.

The author of the book had evidently known one of the brothers who had discovered the secret, for only this one family had shared in this singular inheritance. Opening the book our hero found it as much of a riddle as the rings, for it was written in strange characters, though apparently with method and great care. In turning over the leaves he came to a diagram of the casket; to his delight he found diagrams also of the rings, both separated and united. Remembering now the peculiar form of the key to the casket and the number on the dial already referred to, he soon made the discovery that the casket and its precious contents were really the key to the book, in short, that they belonged to each other, and had he not already, from careful examination and deep study, aided also by natural gifts, learned something of the casket and its contents, he would never have been able to decipher the contents of the mysterious book. He now found out that the rings were made, originally, one of salt, one of sulphur, and one of mercury, and though in their present condition, they bore not the least resemblance to either of these substances, he knew that

appearances are often deceitful, and that both names and things have to be studied very carefully to discover their real meaning and nature.

Reading further in the old book, our young friend discoverd that by some process, only yet hinted at, these three rings of base metal may be annealed, amalgamated, precipitated, clarified, and purified so that every semblance of base metal will disappear, and in place of the salt, sulphur, and mercury, only pure gold remain, a single ring instead of three, and possessing wonderful beauty and some strange power. There were references to a wonderful bright light, boundless wealth, and the purest happiness, which he could not fully decipher.

Our young friend studied long and deeply the problems thus presented. He did not rush blindly into experiments with his rings, knowing that he might thus destroy all his future prospects. A change had taken place in his life. He was as poor and toiled as hard as before, yet his burdens seemed lighter, for his heart was set on discovering the great secret, and happiness and contentment, such as he had never known before, came from the fact that he possessed the rings and at least a clue to their wonderful mystery. Not only was this change manifest in his waking hours, but in the dreams that visited him at night there seemed more method, and he learned to distinguish between those which were readily explained by connection with some well-remembered experience, and those that were only phantasy, and on rare occasions, when both mind and body were clear, and pure, and when from poverty he had gone supperless to bed, visions of a higher order came to him, and his understanding was enlightened, and his soul strengthened.

Acting on the few hints he had been enabled to gather from the old book, he from time to time subjected the rings to a gentle heat, and found that they readily changed color. Imagine now his discomfiiture, when having once subjected the rings to a more intense heat than usual, he found that they had wholly disappeared and in their place there lay in the casket only a blackened lustreless mass.

Our hero had by this time, however, learned both patience and courage, and in this dilemma he consulted the old volume of hieroglyphics with greater zeal and determination, and soon made out this:

"Take the matter which you know and purify it: You must be certain that it is perfectly clean, for nothing impure must enter into it Wash away the blackness, not with water, but with a gentle and consuming fire; use no violence, watch constantly. The old body dieth and rots, and when it is once purged, and made clean and pure, then are the elements joined in one perfect and indissoluble perpetual *unity*.

"Remember, then, this alchemical maxim, namely, 'A sad, cloudy morning begins a fair day and a cheerful noontide.'

"After long contemplation of the subject, and living with it, a light

is kindled on a sudden, as if from a leaping fire, and being engendered in the soul, *feeds itself upon itself.* At last by the will of God a light shall be sent upon thy matter, which thou canst not imagine."

While he had been thus engaged in deciphering the symbols, a gentle flame had been glowing beneath the rings, and now, as he finished his reading and glanced at the rings, his book fell from his hands, and he sank on his knees before the casket. The former blackness had disappeared, a transformation scene was taking place, his eyes were full of tears, and a strange tremor shook his frame, unmixed with fear or sorrow. A luminous vapor had for a moment concealed the contents of the casket, which immediately disappeared, and there before his astonished gaze lay a circlet of pure gold, woven within and without with precious gems, in the form and color of a damask violet, the milk white lily, and the immortal amaranthus, while in the center of all was set a *pearl*, so large and clear that it shone like a Blazing Star, lighting up all the room; a sweet incense, as from unseen censers filled the room, and low, sweet music, such as he had never before heard, seem wafted to his enraptured ear as by the very breath of angels.

Presently our hero recovered from his entranced condition, and discovering the book he had dropped in the first moment of surprise, he picked it up, and as he opened it again, even here the veil was also lifted, and he read with ease the next sentence.

"The possessor of this treasure has no occasion to run to kings, princes, lords, nobles, or great men, and they who do so have none of the secrets, but desire to try conclusions at other men's charges. The true possessor seeks not after such friendships, nor earthly glories; he is content with his modicum, and has enough, even the whole world in his ring, which he can carry about with him wherever he goes. Whatsoever he desires, that also shall he obtain; at whatsoever door he knocks, it shall be opened unto him; and whatsoever shall come near him, shall feel the influence of the jewel he carries, concealed from all profane eyes, and grows better and purer, though they know not why."

It was midnight as our hero extinguished his lamp, and sought his pillow, forgetting that he had taken no food since the evening before, and as he placed this jewel near his heart, and noticed the pale yet constant glow amid the surrounding darkness, he realized that he had discovered the secret and solved the riddle, and even in his yet waking state, he realized that the land of dream and vision into which he was about to enter could no longer bewilder him.

The pale lustre of his pearl, when viewd by ordinary vision, was akin to the star-beam, and opened up a highway to realms elysian, along which his entranced soul would presently pass from the world

of changing shadows, to the real world of essential forms and enduring substance. Attracted there by the same law which holds the needle to the pole, and the planets in their course, his soul would meet and mingle with the pure in heart, whose thoughts are anthems, and whose only impulse, Love.

Love lieth at the foundation;
Over all, Divine Love reigneth.

The Creation Legend.

(Vol, XI, p. 95.) A correspondent inquires where the quotation given, as from the "Creation Legend," by Robert Brown, Jr., may be found: "He arranged the year according to the bounds that he defind. For each of the twelve months three constellations He fixed."

"The Chaldean Account of Genesis," by George Smith gives what is called the "Creation Legend."

Augustus R. Grote, A. M., in his work, "Genesis, I–II," p. 44, has the following translation of the Fifth Tablet:

"It was delightful, all that was fixed by the Great Gods. Stars their appearance in the figures of animals, He arranged. To fix the year through the observation of their constellations, twelve months (signs) of stars in three rows, He arranged, from the day when the year commences until its close. He marked the position of the wandering stars (planets) to shine in their courses that they may not do injury and may not trouble any one. And He opened the great gates in darkness shrouded; the fastenings were strong on the left and right. In its mass (the lower chaos) he made a boiling, the God Uru (the Moon, *Yareach* in Hebrew), He caused to rise out; the night He overshadowed, to fix it also for the light of the night until the shining of the day, that the month might not be broken, and in its amount be regular. At the begining of the month, at the rising of the night, his horns are breaking through to shine on the Heaven. On the seventh day to a circle He begins to swell and stretches farther towards the dawn. When the God Shamah (the Sun, *Shemesh* in Joshua xv, 10) in the horizon of Heaven, in the East, He formed beautifully to shine upon the orbit. Shamah was perfected and at the coming of the dawn, Shamah should change."

There is one verse in Deuteronomy (XXXII, 8), evidently referring to a more ancient book than the Pentateuch according to verse 7:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel (angels of God—*Sept.*)"

The Thirty - Two Paths of Wisdom.

(*From Sepher Yetzirah, or Book of Formation.*)

The First Path is called the Admirable or the Concealed Intelligence (The Highest Crown); for it is the Light giving the power of comprehension of that First Principle which has no beginning, and it is the Primal Glory, for no created being can attain to its essence.

The Second Path is called the Illuminating Intelligence; it is the Crown of Creation, the Splendor of the Unity equalling it, and it is exalted above every head, and named by the cabbalists the Second Glory.

The Third Path is the Sanctifying Intelligence, and is the basis of foundation of Primordial Wisdom, which is called the Former of Faith, and its Roots, Amen; and it is the parent of Faith, from whose virtues doth Faith emanate.

The Fourth Path is named Measuring, Cohesive, or Receptacular; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences; they emanate one from the hther by the power of the primordial emanation (The Highest Crown), blessed by it.

The Fifth Path is called the Radical Intelligence, because it is itself the essence equal to the Unity, uniting itself to the BINAH or Intelligence which emanates from the primordial depths of Wisdom or CHOCHMAH.

The Sixth Path is called the Intelligence of the Mediating Influence, because in it are multiplied the influxes of the emanations; for it causes that affluence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendor of all the Intellectual virtues which are perceived by the eyes of the intellect, and by the contemplation of faith.

The Eighth Path is called Absolute or Perfect, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of GEDULAH, Magnificence, which emanates from its own proper essence.

The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations; it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of BINAH (the Intelligence spoken of in the Third Path). It illuminates the splendor of all Lights, and causes a supply of influence to emanate from the Prince of Countenances.

The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence called Chazchazit, which is the name of the place whence issues the vision of those seeing in apparitions ; that is, the prophecies by seers in a vision.

The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illnminating Intelligence, and is so called because it is itself that Chashmal which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in the Scriptures (Job 38, 9) : " And thick darkness a swaddling band for it."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence. which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the House of Influence, by the greatness of whose abundance the influx of good things upon created beings is increased, and from the midst of the investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the Cause of all Causes.

The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this Intelligence the existence of the Primordial Wisdom becomes known.

The Twentieth-First Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

The Twenty-Second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty-Third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.

The Twenty-Fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes, which are created in like manner to its harmonious elegancies.

The Twenty-Fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary temptation, by which the Creator, blessed be He, trieth all righteous persons.

The Twenty-Sixth Path is called the Renovating Intelligence, because the Holy God, blessed be He, renews by it all the changing things which are renewed by the creation of the world.

The Twenty-Seventh Path is the Exciting Intelligence, and it is so called because by it is the created Intellect of all created beings under the highest heavens, and the excitement or emotion of them.

The Twenty-Eighth Path is the Natural Intelligence, and is so called because through it is consumated and perfected the nature of every existent being under the orb of the sun, in perfection.

The Twenty-Ninth Path is the Corporeal Intelligence, and is so called because it forms every body which is formed beneath the whole set of worlds and the increment of them.

The Thirtieth Path is the Collecting Intelligence, and is so called because Astrologers deduce from it the judgment of the Stars, and of the celestial signs, and the perfection of their science, according to the rules of their revolutions.

The Thirty-First Path is the Perpetual Intelligence ; and why is it so called ? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty-Second Path is the Administrative Intelligence, and it is so called because it directs and associates, in all their operations, the planets, even all of them in their own due courses.

Literature Pertaining to "The Lost."

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THE LOST ATLANTIS.

Atlantis; the Antediluvian World. By Ignatius Donnelly, author of Ragnarök ("Twilight of the gods"), the Age of Fire and Gravel. Illustrated; pp. 490. New York, 1882.

The Lost Continent, Atlantis; and the Civilization of the Pre-Historic World. By W. J. Colville. An inspirational lecture; pp. 24 London. Delivered in England.

(1) Atlantis, the Antediluvian World. (2) Fragments of Forgotten History; Atlantis "Reconstructed." By W. J. Colville. Two inspirational lectures delivered in San Francisco, Cal., Sept. 5 and 12, 1886. Boston, 1886. Pp. 60.

The Lost Atlantis. By Moncure D. Conway. "Lessons for the Day." Lecture, April 15, 1883. pp. 12. London.

Atalantis. A story of the Sea. In three parts. By Wm. Gilmore Sims. A dramatic poem. New York, 1832. Pp. 80. Second edition. Philadelphia, 1848.

THE LOST ARTS.

The Lost Arts. By Wendell Phillips. A lecture delivered originally in the winter of 1838-1839.

This has been delivered nearly two thousand times, says the preface to this edition. Boston, 1884. Pp. 24. Published in the New York *Tribune* "Lecture and Letter Sheet," extra, January, 1873.

THE LOST BOOKS OF THE BIBLE.

The Book of Jasher, with testimonies and notes. A preliminary dissertation. Translated from the Hebrew by Flaccus Albinus Alcuinus, of Britain, Abbot of Canterbury. Bristol, 1829. 4to. pp. 72.

The Book of Jasher, Referred to in Joshua (x, 13), and II Samuel (1, 18). Translated from the original Hebrew. Published by W. Reid Gould. Second edition. New York, 1840. Pp. 267.

The Book of Jashar, the Lost Book of the Bible, mentioned in Joshua (x, 13), and II Samuel (1, 18). Translated from the original Hebrew. By Rev. Edward B. M. Browne. New York, 1876. Pp. 414.

The Book of Enoch the Prophet; an apocryphal work, supposed for ages to have been lost; but discovered at the close of the las

century in Abyssinia ; first translated from an Ethiopic MS. in the Bodleian Library. By Richard Laurence, LL. D. Third edition. Oxford, 1838. Pp. 250.

Three editions of Dr. Laurence's translation were published by himself. There been also two reprints : one in Glasgow, 1878 ; and one in London, 1893. Two other translations have been made of this lost book ; one by Edward V. Kenealy, in two volumes, London, 1872 ; and the other by George H. Schodde, Andover, Mass., 1882. Three other Books of Enoch have been published, being more an arrangement of the prophecies of Enoch : 1. By J. M. Butt, London, 1827 : 2. By Rev. Edward Murray, London, 1836 ; 3. By Rev. W. Aldis, Edinburgh, 1839.

The Ascension of Isaiah the Prophet. Translated by Richard Laurence, LL.D. Oxford, 1819. Pp. 180.

This translation of Laurence has been reprinted, in Cyclostyle, by John Thomson, Glasgow, 1889. Pp. 81.

There are other recently recovered lost books and portions of the Bible : The Assumption of Moses ; The Little Genesis ; The Moabite Stone ; The Shapira Manuscript (N. AND Q., Vol. III, p. 14) ; The 151st Psalm (N. AND Q., Vol. X, 326) ; An Appendix to Job (N. AND Q., Vol. XI, p. 236) ; some chapters appended to Daniel ; Testament of the Twelve Patriarchs.

The Apocrypha to the Old Testament contains once lost books.

The Lost and Hostile Gospels. An essay on the Toledoth Jeschu, and the Petrine and Pauline Gospels of the first three centuries of which fragments remain. Rev. By S. Baring-Gould. M. A. London, 1874. Pp. 306.

There are many lost books of the New Testament that have come to light during the last century : Teachings of the Twelve Apostles ; The Gospel and Revelation of Peter ; The Revelation of Paul (American Oriental Society, Vol. VIII) ; Conflict of the Apostles (S. C. Malan's translation) ; and many others.

The Apocryphal New Testament contains many gospels, etc. Also, The Apocryphal Gospels, translated, with notes, by B. Harris Cowper. London, 1881. Fifth edition. Pp. 456.

THE LOST CAUSE.

The Lost Cause. By E. A. Pollard. A History of the Civil War in the sixties. This was followed by a second book, The Lost Cause Regained. By E. A. Pollard. New York, 1868. Pp. 214.

THE LOST KNOWLEDGE OF THE CENTRAL SUN.

Mazzaroth. By Miss Francis Rolleston. London, 1882. On page

28, she states that the recent discoveries of Herschel, Peters, Argelander, Struve, and Mædler, that Alcyone in the Pleiades is the center of gravity of the universe, or the Grand Central Sun, is the re-discovery of lost knowledge.

THE LOST CHORD.

A Lost Chord. By Adelaide A. Proctor. Poem. It is found in the volume of her poems, Ticknor & Fields' edition, p. 201. 1868. (Reprint, N. AND Q., Vol. II, p. 525.)

Some Lost Chords of Esoteric Christianity. By H. W. Cragin, F. T. S. Article in *The Path*, Vol. VIII, p. 145, August, 1893.

THE LOST CITY OF NEW ENGLAND.

The Lost City Norumbega, and the New Found Forts on Charles River. By J. W. C. Waltham, Mass., 1886. Pp. 11.

Ancient Norombega, or the Voyages of Simon Ferdinando and John Walker to the Penobscot River. 1579-1580. By B. F. DeCosta. Albany, 1890. Pp. 12. (Revised from the N. E. *Historical and Genealogical Register*, April, 1890.)

Norembega. By John G. Whittier. Poem. See *Atlantic Monthly*, June, 1869. (Reprint, N. AND Q., Vol. II, p. 587. 1885.)

Norombega, the Lost City of New England. By Sancho Pedro. Poem. See *Travelers' Record*, December, 1877. (Reprint, N. AND Q., Vol. II, p. 586. 1885.)

Prof. E. N. Hosford has also published two elaborate works locating Norumbega on the Charles River, in Waltham, Mass.

THE LOST CHAPTER OF GENESIS.

The Lost Chapter of Genesis is given by the Targumist expositor, Hippolytus. (Reprint, see N. AND Q., Vol. VIII, p. 234. 1891.)

THE LOST GREENLAND.

The Lost Greenland. By Uncle Philip, Conversations about the Lost Colonies of Greenland. New York, 1864. Pp.

THE EARTH'S LOST HISTORY.

Restoration of the Earth's Lost History. The Past, Present, and Coming State of the Globe ; the Revolutions through which it passes from its Birth to its Death or Dissolution ; shown from Nature, Reason, and the Writings of Antiquity, both Sacred and Profane. By [John Howard Carey]. San Francisco, Cal., 1868. Pp. 134.

THE LOST HISTORIES OF AMERICA.

Researches into the Lost Histories of America; or the Zodiac

shown to be an old Terrestrial Map in which the Atlantic Isle is delineated, so that Light can be Thrown upon the Obscure Histories of the Earthworks and Ruined Cities of America. Illustrated by 77 engravings. By W. S. Blacket. London, 1883. Pp. 336.

THE LOST ISLAND.

The Lost Island is applied to Cephalonia, one of the Ionian Islands, anciently called Samos (*Odyssey* IV, 671). Thucydides calls it Tetrapolis from its having for cities, Cranii, Pale, Proni, Same. It is also called "The Hidden Island," because it was only by chance that even those who once visited it, could find it again.

THE LOST LINK.

The Missing Link is often called the lost link. Charles R. Darwin has written much on this subject: Origin of Species; Descent of Man; and other works.

THE LOST MANUSCRIPT.

The Lost Manuscript. A Novel. Translated from the 16th German edition by Dr. Paul Carus. Two Vols .pp. 953. Chicago, 1892.

THE LOST NATION.

Lost Nation is the name of a township in Iowa, which has its History written by Rev. S. W———, of that town.

THE LOST NUMBER.

The Number of Plato. By D. B. Munro. Article in English *Journal of Philology*, VIII, pp. 275-289.

He seems to coincide with Weber that the number in Plato's mind was 175,000. Dr. Gow discusses the subject further in the same journal, XII, 91-102.

The Nuptial Number of Plato; Its Solution and Significance. By James Adam, M, A. London, 1891. Pp. 80.

He quotes from Plato for his title-page, "Every divisor is a gift of God." The Nuptial Number is thought to be 12,960,000.

THE LOST PARADISE.

Paradise Lost. By John Milton. Written between 1658 and 1665. Issued from the press in 1667. Milton received £10 from his publisher by a contract based on its sale; his widow received £8, in 1680, for her entire interest in the copyright. Many theories have been advanced why Milton chose Paradise Lost for the subject of his epic poem, "Things unattempted yet in prose or rhyme."

THE LOST PLEIAD.

The Lost Pleiad was one of the stars in the Pleiades in the constellation Taurus. The Scholiast on the *Phenomena* of Aratus says it was Electra ; and that it disappeared at the fall of Troy. Another account says it was Merope, and that it seem to move away suddenly like a comet toward the north pole and beyond, and became the third star in the handle of the asterism known as " the great dipper," where it received the name Alopex, or the Fox.

The Lost Pleiad is the title of a poem.

THE LOST PERSONAL PRONOUN.

The New Age, Boston, Mass., No. 74, contained the following paragraph, supposed to have been penned by Rev. J. M. L. Babcock:

" The English language is much in want of a pronoun to designate an individual of either sex. To say, ' The best evidence any one can have that a word is inspired is, that it inspires *them*,' is ungrammatical. To say, ' If any one desires information, let him or her seek it,' is cumbrous and inelegant. The most common method, of using " him " in the comprehensive sense, as including a person of either sex, is indiscriminate and indefinite, besides failing to do justice to the personality of woman. We must have a term which designates either a man or a woman as definitely as either *him* or *her* designates one or the other when separately referred to."

Julius Ferrette, after reading an article in *Appletons' Journal*, a few years previously, and then this paragraph, suggested the creation of a new pronoun, namely, nominative *ve*, genitive *vis*, and accusative *vim*. It is to be declined after the analogy of *he*, *she*, and *it*, each having a different radical consonant. The details of this was printed in a two-column article in *The New Age*.

That philologist, Stephen Pearl Andrews, having an acute insight into languages, saw at one the dim lurking of the lost pronoun in our language, and immediately set about its discovery and reconstruction. He gives it in the following declension, the personal or common gender. Pronounce *the* (dhe), not as *thee*, but with the *e* short as in *them*. In *thes* (dhez), pronounce *e* as in *them*, and *s* soft as in *his*. *Thes* will combine with *self* into *thesself*.

	Nom.	Obj	Possess.		Nom,	Obj.	Possess,	
		Singular.				*Plural.*		
1.	I,	me,	my,	mine.	we,	us,	our,	ours.
2.	thou,	thee,	they,	thine.	ye,	you,	your,	yours.
3.	the,	the,	thes,	thes.	they.	them,	their,	theirs.

THE LOST STAR.

The Lost Star is applied to a star which suddenly appeared in the constellation Cassiopeia on November 8, 1572. It was especially observed by Tycho Brahe and Cornelius Gemina. It surpassed in brilliancy the brightest planets, and could be seen at noonday. It shone until March 15, 1573, when it became extinct. (See Burritt's "Geography of the Heavens," p. 40. 1843.)

There are severel persons that think this star is periodical, and its appearance in 1572 was one in regular order; that it was the "Star of Bethlehem" which appeared to announce to the Magi the birth of Jesus. Dr. S. M. Blake, of Bellows Falls, Vt., makes the period a little less than 314 years. The periodical return of the star has been constantly looked for since 1885.

THE LOST SCIENCES.

The Lost Sciences. An article in *National Quarterly Review*, for December, 1870. Pp. 32-59.

THE LOST SENSES.

The Lost Senses. Deafness and Blindness. By John Kitto, D. D. New York, 1852. Pp. 379.

THE LOST SOLAR SYSTEM OF THE ANCIENTS.

The Lost Solar System of the Ancients Discovered. By John Wilson. Two volumes, pp. 486 and 476 respectively, appendix 26; total, 988. London, 1856.

THE LOST SIBYLLINE ORACLES.

The Sibylline Oracles consist of Books I to XVI. Of these Books I to X, and XIII and XVI have been preserved. Translations have been made and published by Sir John Floyer, London, 1713; pp. 320. By William Whiston, M. A., London, 1715; pp. 104. The latest is The Sibylline Oracles, translated from the Greek into English blank verse. By Milton S. Terry. Chicago, Ill., 1890. Pp. 268.

None of these contain the two lost Books XI and XII.

THE LOST SIGN OF THE ZODIAC.

The Law of Cosmic Order; an Investigation of the Physical Aspect of Time. By Robert Brown, Jr. London, 1882. Pp. 29-35, 51-53.

The Lost Sign of the Zodiac is now occupied by Libra, the Scales. Mr. Brown thinks the Altar once occupied the place of Libra; while others believe it to have been Aquila, the Eagle, basing the assumption mostly on the cherubim, Taurus, Leo, Aquila, Aquarius, the ox, the lion, the eagle, the man, constellations primitively near the equinoxes and solstices.

THE LOST TEN TRIBES.

"*The lost Sheep of the House of Israel.*"—Matt. x, 6; xv, 24;

The Lost Ten Tribes of Israel (not including Judah and Benjamin heoretically), but by many they include all Israel. The literature is large. We give some of the more prominent.

A Star in the West; or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel, preparatory to their return to their beloved city, Jerusalem. By Elias Boudinot. Trenton, N. J., 1816. Pp. 312.

The Remnant Found; or the Place of Israel's Hiding Discovered. A summary of proofs showing that the Jews of Daghistan on the Caspian Sea are the Remnant of the Ten Tribes. By Rev. Jacob Samuel. London, 1841. Pp. 134. Appendix, pp. 32; total, pp. 166.

The Nestorians; or the Lost Tribes, containing evidences of their identity, manners, customs, ceremonies, etc. By Ashael Grant, M. D. New York, 1841. Pp. 385. Contains the Nestorian Tablet. Erected A. D. 781. Supposed buried A. D. 845. Disinterred A. D. 1625.

An Historical Account of the Ten Tribes, settled beyond the River Sambatyon, in the East. Translated from original manuscript. By Rev. Dr. M. Edrehi, a native of Morocco. London, 1835. Pp. 290.

The Ten Lost Tribes, and 1882. By Rev. Joseph Wild, D.D. New York, 1879. Pp. 280.

The Mystery of Prophecy Unlocked, and the Lost Tribes of Israel Identified. By Rev. W. A. Bowyer. An introduction by D. W. Gage. Cleveland, Ohio, 1888. Second edition. Pp. 112.

Lost Israel; Where are they to be found? An inquiry. By H. L. "This my son was dead, and is alive again; he was lost, and is found." —Luke xv, 24. Fifth edition. Edinburgh, 1876. Pp. 48.

The Lost Tribes of Israel and the Great Pyramid. 25 Lectures. By J. G. Kendal, 1878. Pp. 64.

Forty-Seven Identifications of the British Nation with the Lost Ten Tribes of Israel. Dedicated to the so-called British People by their Kinsman, Edward Hine. London, 1874. Pp, 54.

Anglo-Israel; or the British Nation, the Lost Ten Tribes of Israel· History, the True Key to Prophecy; in which the Saxon Race is shown to be the Lost Tribes of Israel. Two lectures. By Rev. W. H. Poole. Toronto, 1879, pp. 82; Brooklyn, 1870, pp. 56, respectively.

The Ten Tribes; Where and in what condition are the Ten Tribes at the present time; and what will be their place in the Millennium? By Alder Smith, M. B. London, 1887. Pp. 24.

THE LOST TALES OF MILETUS.

The Lost Tales of Miletus. By the Right Hon. Sir Edward Bulwer Lytton, Bart, M. P. Poems. New York, 1886. Pp. 182.

THE LOST WORD.

A Contribution to the History of the Lost Word. By Rev. J. F. Harrison, M. D. Pp. 28. Appendix A to The Early History and Antiquities of Freemasonry. By George F. Fort. Philadelphia, 1877.

Recent Theories on the Origin and Nature of the Tetragrammaton. By S. R. Driver. Article I, pp. 20, in Studia Biblia : Essays in Biblical Archæology and Criticisms, and kindred subjects. Oxford, 1885.

The Divine Name *Adonai*. The Character of the Tetragrammaton. By Rev. M. R. Miller. Letters I and II in The Luminous Unity; pp. 37. Boston, 1874.

The Tetragrammaton ; on its Communication. By Alfred F. Chapman, G. H. P. Boston, 1872. Pp. 22.

A Dissertation on the True Pronuncintion of the Divine Name. By Russell Martineau, M. A. London, 1869. Pp. 16.
Published also as an appendix to Ewald's first two volumes, " History of Israel."

The Lost Name. By Mrs. Eveleen L. Mason, author of " Hierosalem, the Vision of Peace." Washington, D. C., 1883. Pp. 24.

On the Use of Jehovah and Elohim in the Pentateuch. By H. T. London, 1869. Pp. 64.

The Staff of Adam, and the Shem-hammephorash. By S. C. Gould. Sociatas Rosicruciana. A paper before the Massachusetts College, Boston, Mass., June 2, 1887. Manchester, N. H., 1887. Pp. 40.

Ten Philological Dissertations on the True Pronunciation of the Name Jehovah. By Reland. Utrecht, 1707. (Containing five treatises in favor of Jehovah : one each by N. Fuller and T. Gataker, and three by J. Leusden ; and five treatises against Jehovah : one each by J. Drusius, S. Amama, L. Capellus, J. Buxtorf, and J. Alting.)

Shem-hammephorash. McClintock & Strong's Cyclopædia, Vol. IX, p. 652. (N. AND Q., Vol. III, p. 5.)

Voice of Elijah. (Yahveh.) By Joseph T. Curry. 1868. Pp. 170.

The Kabbalah : Its Doctrines, Development, and Literature. By Christian D. Ginsburg, LL. D. London, 1865. Pp. 164.

Astrology and Astronomy.

I can demonstrate that all ancient literature, sacred and profane, bibles and mythologies, are founded in parables and allegories which have their bases in science as anciently understood, the sciences being cuiefly Astrology and Astronomy, with an occasional touch of Agriculture. Freemasonry, that is, the " work " in the Lodge, is founded entirely on the astral sciences and the higher branches of mathematics. Originally the Lodge was nothing but a school of science, the initiated being the " esoteric." Their explanations were mythical, understood by themselves, but entirely misinterpreted by the " exoteric," who put a literal interpretation upon the allegories. For instance :

A great fish swollowed Jonah and vomited him up three days later. If this were literally true, I ruined my believing apparatus when a boy trying to swallow the story, and could not keep it down any more than the fish could Jonah. I will give here the meaning of the " fish story." Remember that in an allegory the meaning of the names of the characters furnish a key to the occult signification and that the descriptions and comparisons must be construed metaphorically. In the Hebrew Jonah is the name of a dove and not of a man. In all past ages the dove has been distinguished on account of its rapid flight. Like a dove the sun rises in the east and makes its flight to the far west. Hence, by rules for constructing an allegory it is good metonymy to call the sun a dove. We will now dismiss the idea that Jonah is a man and follow his history as that of the sun in its *apparent* movement through the heavens each year. June 22, the sun reaches its greatest northern declination and is the " Most High God," and the day is the longest. There Joshua commands it to halt, and it does till June 24, at the summer solstice. Solstice, Latin, *solstere*, which means " to cause to stand." There the sun stands still, June 23, but increases its declination a mere fraction on June 22, and decreases it the same on June 24, but June 23 is the " long day," although ancient scientists generally spoke of the period as " three days," and the biblical reading is equivocal as to one day — " about the space of a whole day." The sun hasted not to " go down." This has no reference to the sun setting in the west, but *going down* from the summer solstice to the autumnal equinox. All the fighting at the time was the contest between the powers of Light and Darkness ; that is, the Light contend-

ed that the days should continue to lengthen and Darkness fought for their shortening. After a battle of three days it was realized that Darkness had won. Now the "Lord of Day," or the June sun, commands Jonah, the July sun, to go down to Nineveh and preach its destruction. Jonah obeys and reaches the winter solstice (called hell, the grave, and a variety of other names), December 22. The sun now enters Capricornus and is "swallowed," metaphorically. Here also the sun halts for three days, described by Jonah lying in the belly of the great fish ; but December 25, the sun has risen from its lowest southern declination (risen from the dead), and is returning to the northern hemisphere. Here the allegory ends.

The story of Jonah entering into the city and preaching "three" days is a different allegory describing the same event ; but the unlearned compilers and translators of the Bible, ignorant of the Accadian and Chaldean style of literature, from which they derived their divine inspiration, took the stories literally and never imagined that described the same event.

Jesus Christ is the *light*, the *heat*, and the *rays* of the sun. Hence, the sun, the "God of Day," is his legitimate father, and the Essenes were justified in putting into his mouth : "Who hath seen me hath seen the Father" ; "I and *my* Father are one." The existence of the son began with the existence of the Father. They are co-equal. Without Jesus Christ (light and heat) there could be neither plant nor animal life. He is "The Word" by which all things were made, and was in the "beginning." He is "the light that lighteth every man." "In him was life, and the life was the light of men."

John means "the grace of God," or "gift of God,"and is used in the sense of the the Dawn — morning dawn — the forerunner of the rising sun, when, as dawn appears, it is seen that all the earth is baptized, or sprinkled, with dew. Therefore, John "was not that Light (he was first cousin to it, for the dawn is a light from the sun), but was sent to bear witness of that Light."

See Matthew XII, 38-40. What "sign" ? The zodiacal sign Capricornus, the same for both Jonah and Jesus, only a different metaphor — "heart of the heart," instead of "belly of the fish," or "belly of hell," for all three are used metaphorically to signify the winter solstice. King David is made to call it a "horrible pit," being the same pit into which Joseph, or Sagittarius, was cast by precession. The

author of the Apocalypse says it is "bottomless," and so indeed it is, being an imaginary pit in space, and space is boundless.

I did not intend to prolong this article into an essay, but the subject is so vast, the events interlacing into "one stupendous whole," that when I attempt a description of one event it ramifies in so many directions, that I hardly know where to stop. W. H. CHANEY.

"WHERE DID COL. STARK DRIVE HIS STAKE? A correspondent of your magazine asks this question. Major-General John Stark is, I presume, the person alluded to in the question. At the time of the battle of Bunker Hill, though a New Hampshire officer with a regiment from his own state, he was commissioned provisionally by Massachusetts authorities, until his own state could act. In the battle, Col. Stark was very active in placing his troops in the most effective position, and in giving specific instruction to them. He emphasized the importance of holding back the fire of the line until the assaulting column was near, and then directing that the discharge to be made at the same moment. To secure this, it is recorded that he *drove stakes* along the line of his troops, at a distance that show the point of advance of the Fuseliers, when firing should begin from his own line. In view of the difficulty of securing a simultaneous discharge of arms, by command of his staff, the stakes served the purpose admirably, showing the coolness, originality and fertility of resource in the commander. H. W. H.

INDIAN NAMES. What is the whole name of which "Squog" is the short form? WEST.

"Squog" is the short name for *Piscataquog*, a river in Hillsborough County, N. H, flowing into the Merrimack at Manchester. This river gave the name formerly to the village at its mouth, now known as West Manchester.

"Skeag" is the short name for *Amoskeag*, the falls in the Merrimack at Manchester. The village at the falls is called by the same name on the west side of the Merrimack.

"Gonic" is the short name for *Squamanagonic*, formerly the village near Rochester which is now a city.

QUESTIONS.

1. Why is the eminence near Baltimore, Md., known as *Druid Hill* so called? ORLANDO.

2. Why is decline of an institution, society, and the like, spoken of as *petering out?* ORLANDO.

3. What procession marched to St. Michael's churchyard? A. A. IRVINE.

4. Who was the author of the series of articles published in the Manchester, (N. H.) *Weekly Mirror*, in the '50's, entitled "Grapes from the Vines of Piscataquog"? Were they afterwards reprinted in pamphlet form? RESIDENT.

5. What is the distinction as to authority between Chaldean Genesis, Akaddian Genesis, and Hebrew Genesis? LANSING.

6. The Kabbalists says there are four worlds namely: (1) The *Atsilatic* World. (2). The *Briatic* World. (3). The *Jetsiratic* World. (4). The *Assiatic* World. Does the author of the Epistle to the Hebrew allude to these, "He made the worlds" (1, 2)? J. J.

7. The interpreters of Islamism say the human body is like a book in which may be read the name *Allah*. How is it explained? STUDENT.

8. Edward W. King, in his monograph on "The Names of God," Part I, p. 34, says:

"It is undoubtedly true that his name [Jehovah] is found in the 18th line of king Mesh's inscription [on the Moabite stone] but a little consideration will lead us to suspect that it there stands for the name of a man and not for the name of God at all."

Is there an instance in the Bible where the name Jehovah was the name of a man? A MASON.

9. What was the origin of *Halloween* and the customs and sports that are practised on that day, October 31? ARIEL.

10. What was the origin of the *Hibbert Lectures*, a series delivered annually in England, 1878–1893? A. B. C.

11. *Apocope* is the cutting off, or omissiom, of the last letter, syllable, or part of a word. *Syncope* is an elision, or dropping, of one more letters or syllables from the middle of a word. What is proper similar word for the cutting off, or omission of the *first* let syllable, or part of a word? X

Books For Sale.

The Hierophant ; or the Gleanings from the Past ; being an Exposition of Biblical Astronomy, and the Symbolism and Mysteries ; founded on all Ancient Religions and Secret Societies ; also, an explanation of the Dark Sayings and Allegories which abound in the Pagan, Jewish and Christian Bibles ; also the real sense of the doctrines and observances of the modern Christian Churches. By G. C. Stewart. 12mo. cloth ; pp. 234. Folding plate of zodiac. 80 cts.

"The Balance of Physics, and the Earth's True Solar and Lunar Distances Discovered and Demonstrated, and by Astronomical Facts seen in Eclipses." By Edward Dingle. 8vo. cloth, pp. 256. London, 1885. A religio-mathematico treatise on the "birth of numbers." Law, space, matter, inertia, gravity, force, friction, form, electricity. Sent postpaid on receipt of $1 25

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THE FREETHINKERS' MAGAZINE. XIIth volume for 1894. H. L. Green, editor and proprietor. Published monthly at 383 Eagle St., Buffalo, N. Y. $2.00 a year, 8vo. Motto, Truth ! Justice ! Liberty ! Supplied by the Buffalo Newe Co. Single copy, 25 cents. Six months, $1.00

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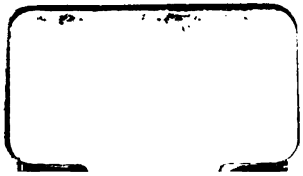
ASTRONOMY AND ASTRO-PHYSICS. Formerly, "Sidereal Messenger," New Series, 1892. Northfield, Minn. Second volume of the enlarged series for 1893. This journal is a mine of all kinds of information and research in the field of astronomical science. Terms, $1.00 per annum, 10 numbers, 96 pp. each. W. W. Payne, and Geo. E. Hale, editors. All departments connected with astronomy ably discussed. H. C. Wilson, Asst. Prof. of Astronomy in Carleton College, will continue to have charge of "Current Celestial Phenomena", Prof. Geo. E. Hale, Director of Kenwood Physical Observatory, will have full charge of the "Astro-Physics," a new department now added to this popular scientific serial.



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